The Churchman

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"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 a. m. and 3 p. m
St. Luke's Church, 8 " " 5 "
" Church of the Annunciation, 8 "
" Church of the Holy Communion 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" Emmanuel Church, . . . 8 a. m. and on Fridays and Holy Days, . . . 6 p. m.
Church of the Nativity, 9
Church of the Transfiguration, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
Grace Church Brooklyn Heights, 8 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ a. m.
On Festivals and Fasts, a *Second* Service at 5 p. m.

Calendar for July.

18 Sixth Sunday after Trinity.
25 Seventh Sunday after Trinity—St. James, Apostle.

AUGUST.

1 Eighth Sunday after Trinity.
8 Ninth Sunday after Trinity.
15 Tenth Sunday after Trinity.
22 Eleventh Sunday after Trinity.
24 St. Bartholomew.
29 Twelfth Sunday after Trinity.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 11.

ELIJAH.

The grass was parched—the earth was dry;
The harvest, like a ruin heap,
Lay wither'd 'neath a cloudless sky,
No grain to garner in or reap!—
The blade hung low its drooping head,
Like youth in Spring-tide hour decay'd;
The bearded tassle twined its thread
'Round it in many a mourning-braid;—
Like Autumn, weeping at the sere
Her parting kiss left on the dying year

Before the King the Man of God
In fearless grandeur stood alone,
As Moses, with his magic rod,
Made Pharaoh tremble on his throne;—
"Full many a year, thou guilty King,
No rain shall fall," the Prophet said;
But Famine's haggard, plumeless wing
Shall grave-like terrors round thee spread,—
People and kingdom both shall pass,
As 'neath the Summer-sun the wither'd grass!"

Trembled then Ahab, when he heard
The message God had sent from high;
And saw, ev'n now, the phial poured
That doomed the guilty King to die—
He would have knelt—besought and pray'd,—
His quivering hands, alas! they fell;
He felt 't was but a kingly shade
Sate on the throne of Israel—
Thick drops beaded his writhen brow,—
Oh! King, where are thy throne and sceptre now?

And scarcely had the Prophet given
His warning, as with tongue of flame;
When lo! he heard a voice from Heaven
Say,—"Get thee down to Jordan's stream;
And dwell by Cherith's brook that lies
Close by its waters;—Fear not; I
Shall send the ravens from the skies
To feed My Servant lest he die!
Sav'd I thee not from Ahab's wrath?
He might have swept thee, worm-like, from his path!"

Obedient, then, the Prophet took
His pilgrim's staff; and slowly trod
His weary way to Cherith's brook,
The resting-place assign'd by God;
And lo! the ravens, morn and night
Bent thitherward unwearied wing;
As mother-birds in anxious flight
Food to their unfledg'd nestlings bring—
'T was banquet by Jehovah spread,
The second Manna on the Desert shed!

And now the sky, like furnace, glow'd,—
The Earth all parch'd and dry became;
And scarce a rack of pilgrim-cloud
Shadow'd the Sun, that burn'd like flame—
The sicken'd flowers droop'd and died,
The corn wither'd ere it sprang;
And Cherith, from her silver tide
No more in music-murmur rang—
The Man of God had spoken true,—
Earth's milkless bosom cried for rain and dew!

And yet he fear'd not;—no—tho' Death
Were wing'd upon each scorching beam;
Elijah fear'd not, for his Faith
Sate with him by that lonely stream—
The ravens farewell-flight had ta'en,
The Water seem'd by Famine curst;
And vainly sought the eye for rain
To slake the old Man's dying thirst—
Oh, no—the Servant of the Lord
Need never fear mid famine—flame or sword!

And now life's gloomy cloud—the last
Darken'd the old Man's drearless way;
"Surely Death's bitterness is past!"
Might with the King Elijah say;—
And even then though all was lone
And dark, and desolate, and drear;
Tho' those pale lips utter'd no groan,
Those sunken eyes nor dropped a tear;—
A smile plays 'round the lips—the eye,
As tho' the old Man felt—'t was sweet to die!

Cheer thee, thou Man of God! Not yet
Death spreads for thee his dreamless bed;
Nor doom'd thy sun so soon to set
Behind yon' mountains of the Dead—
Oh! no: a glorious Mission 's thine,
To feed the hungry—dead to raise;
A mission like to that Divine
By Jesus borne in after-days—
So cheer thee, Man of God! oh! cheer,—
For lo! thy Master's voice falls on thine ear!

"Arise, thou Man of God!" it said;—
"Go get thee to Sarepta—Rise!—
No more thy morn and evening bread
Shall ravens fetch thee from the skies—
Fear not, old Man! The Father-hand
That gave thee food and drink from high,
When Famine gaunt stalk'd through the land,
Will not abandon thee to die—
Sarepta's widow, poor and lone,
From her scant stock will render God his own!"

Hibernicus.

To be continued.

Selected Matter.

From the London Chronicle, June 19.

Society for the Propagation of the Gospel in England.

THE RECEPTION AND ADDRESSES OF THE AMERICAN BISHOPS.

A special meeting of this society was held yesterday, at the offices, 79 Pall-mall, for the purpose of presenting an address to the Bishops of Michigan and Western New York, who have come to this country as the representatives of the Protestant Church in America, at the closing ceremonial of the jubilee of this society. The Archbishop of Canterbury took the chair.

Amongst the number present were the Archbishops of Canterbury and Armagh; the Bishops of London, Winchester, Bangor, Oxford, Ripon, Lichfield, Chichester and Salisbury; Bishops Spencer and Carr, Earl Nelson, the Rev. Lord John Thynne; Archdeacons Sinclair, Hale, Harrison, Thorp, Bethune and Shortland; the Dean of St. Asaph, Sir Thomas D. Acland, M.P., Sir R. H. Inglis, Bart., M.P., Sir W. Page Wood, M.P., Mr. A. J. B. Hope, M.P., the Rev. Sir C. Farnaby, Bart., the Hon. and Rev. R. Liddell, the Hon. and Rev. R. Cust, the Hon. and Rev. H. M. Villiers, the Rev. Drs. Russell, Jelf, Wordsworth, and Binney, the Master of the Temple, and others.

The Archbishop of Canterbury—Gentlemen, it is scarcely necessary for me to observe that the special meeting which has been summoned for this morning, is for the particular purpose of receiving, with that respect which we feel to be their due, the bishops of America, who have done us the favor to come over, at great inconvenience to themselves, for the purpose of witnessing our jubilee, and to take an important part in its celebration. We have had so many opportunities of expressing our feelings to them, that I will not attempt to repeat again what I know all of you feel. Our secretary has prepared an address which will convey more fully our sentiments towards them, and, with your permission, I will now request him to read it.

The Rev. Mr. Hawkins read the following address:—

Right Reverend Fathers in God—It is with deep feelings of affection and thankfulness, that the Society for the Propagation of the Gospel in Foreign Parts welcomes you this day.

Promptly accepting the invitation of the Society, tendered through his Grace the President, you have come, at much personal inconvenience, the honored representatives of a Church which is one with our own, to join in the concluding prayers and praises of our jubilee year.

Your presence carries back our thoughts to those early years of the society's history, when the great continent of America was the principal sphere of its labors, and we cannot call to mind the names of the missionaries who first went forth to preach the Gospel there, without heartfelt gratitude to God, who has given such increase to the seed then sown.

You, right reverend sirs, can better than others, testify that the labor of the society has not been in vain, and if you are witnesses that our efforts in furtherance of the Gospel, feeble and inefficient as they were, have yet been blessed of God, you may fitly be called to share in our jubilee rejoicings.

You present in your own persons a striking evidence of the progress which the Church has made in your own country since the time that it became fully organized.

For fourscore years the society, as you are well aware, made strenuous and repeated, though, alas! unsuccessful efforts to obtain the episcopate for America. You come the real, if not the formal representatives of more than thirty bishops, whose sees are planted in every state of your great Union, from Maine to Florida, and from Massachusetts to Missouri.

You come, right reverend sirs, the delegates of an independent Church, having her own canons and form of government—a Church which if (as is gratefully acknowledged in her Book of Common Prayer) she is "indebted under God to the Church of England for her first foundation, and a long continuance of her nursing care and protection," yet is she not left behind by the mother Church in her exertions for the propagation of the gospel, but is planting her missions not only in the farthest West of America, but is sending her missisionaries, aye, and her missionary bishops, to the great heathen continents of Africa and China.

Cordially, therefore, do we welcome you as fellow laborers in the harvest field of our common Lord and Master, and sincerely do we pray that our only rivalry, may be as to which portion of His Church shall serve Him with the more faithful service. His charge to all His servants alike is, "Occupy till I come"; and well does it become us to bear in mind that, of our common Church, as much has been given to her so will much be required, much for the maintenance of pure and undefiled religion among our home populations; much also for the spread of the gospel throughout the world.

Your presence among us, right reverend fathers, is a pledge and earnest of a more frequent communion between the Church in America and the Church in England; and we trust that your visit will inaugurate a happier era, in which the brethren on both sides of the Atlantic shall be knit together in one holy and loving fellowship, as brethren in Christ, and so by the outpouring of His holy spirit, be strengthened more effectually to do His work and promote His glory.—Once more, then, holy fathers and brethren, we beg you to be assured of our joy and satisfaction in seeing you among us, and we trust that the pain and weariness of your long voyage will have their compensation in the consciousness that you have contributed not a little to kindle in our hearts the flame of brotherly love, and to unite us more closely with yourselves, and of the Church of which you are the worthy representatives in the bonds of Christian communion.

The Bishop of London moved the adoption of the address, and said;—I do not anticipate a mere unanimous, but a most cordial and eager acquiescence. (Hear, hear.) It was my good fortune to be amongst the first to welcome my right reverend brethren in this country to your fatherland, or at all events to that Church which you consider your mother Church which regard you with great affection—once as a daughter, but now as a sister. We look upon it as a child sent many years ago to try its fortune in distant parts of the world, which has now come back to us, having carried out zealously and successfully the same great object which the mother Church acknowledges herself to be entrusted with. (Hear, hear.)

We hail your coming as a great encouragement. On behalf of my brethren in the ministry, I am assured that there is no person present who will not be stimulated by your coming to expend his labors in the same holy cause, to bid us good speed, and pray that the blessing of God may be bestowed on us to carry out the great work we have in hand. I look on this concourse of bishops, and representatives of every Church, not only from England, but from America, Scotland, Ireland, and the colonies, as a pledge and token of the unity of the Reformed Episcopal Church. (Hear, hear, hear.) It is thus only that, by unity in design and purpose, we can expect, by the blessing of God, to make a successful resistance against the enemies of our Church on every side—against fanaticism and Puritanism on the one hand, and Popery and superstition on the other. We look upon it as a proof that the Church of Christ can be successful without the advantages of a civil establishment.

I do not undervalue the advantages we enjoy in this country, nor would I willingly relinquish them. If we were to do so in the present state of society, we should be guilty of treachery to Him who has entrusted to us the great work of carrying out the designs of His gospel. It is satisfactory to know that the Church of Christ has been successfully carried out when stripped of these accessory advantages. To the unity of the Church the eyes of the world are more than ever directed. I was going to say that there are many who look to the Reformed Church of England as the stronghold of true religion; and when they see that Church recognized and supported by her sister Church in America, they feel that the bond of unity between them is so secured and indissoluble, that none of the arts of our great adversary—who strives in spite of the great promises which have been given to us—will prevail to displace us from the rock of truth. They will see the Church on every side erecting fresh bulwarks, and sending forth off-sets, which will flourish and bring forth fruit a hundred fold. We feel greatly encouraged and comforted by your presence. We flatter ourselves that you will not see the Church of England, as it has been represented, in a state of decadence and inefficiency. (Hear.)

You will see many symptoms of the blessing of God resting on our labors—churches, schools and institutions of charity and piety multiplying around us year after year, and Christian liberality, far from being wearied with past exertion, laboring on a broader basis every year, and with increased munificence; so that I believe I may say, humbly, yet confidently, that the blessing of God rests on our efforts. We shall be encouraged to persevere from your presence, and from what you have told us of your labors, and you will carry back to our sister Church an assurance of the affection, respect and anxiety with which we have watched her movements on the other side of the Atlantic; and, as you have told us that nothing happens to the Reformed Church in England which does not beat through all the pulses of the sister Church in that vast country, so I can assure you that nothing happens in your branch of the Reformed Church which is not deeply felt here. We sympathize in your difficulties, and rejoice in your triumphs, and we pray God to prosper your efforts to spread the spirit of the true religion under difficulties which we can hardly conceive in this country. For the future, wherever we can lend you a helping hand we shall be glad to do so; and if it should please God so to order the course of events that the Church in this country should be in need of your assistance, I am sure she will not fail to obtain it. (Hear, hear, and cheers.)

My lord Archbishop and gentlemen, I speak not only the sentiments of this meeting, but of thousands, ay, and tens of thousands, who are not able to be present, when I say that the whole Church of England welcomes with cordial delight the presence of the right reverend prelates of the sister Church of America, who will carry back with them the assurance of our best wishes and earnest prayers for her continued success. (Cheers.) I cannot sit down without congratulating the secretary on the proceedings of this day, as he has witnessed the labors and success of the American clergy. How deeply interesting must this visit be to him! And I congratulate him upon this event as one of the happiest of his past life, although it may not be of the future. (Cheers.)

Sir H. R. Inglis seconded the motion, which was carried by acclamation.

The Bishop of Michigan (who was received with prolonged applause) said:—My Lord Archbishop, my right reverend brethren and friends—goodness and mercy have followed me all the days of my life, and I have constantly had instances of kindness shown to me, but I never have had such evidences of Christian love as on this day. I feel overwhelmed, and can scarcely find language to express my feelings. Even before I landed upon your shores you met me with the hand of kindness, and ever since we have breathed no atmosphere but that of Christian love. I have now the opportunity of acknowledging this kindness, and of saying that we have come to this land with the deepest interest, feeling that no sacrifice could be considered too great. We wish to take away the reproach with which we have been so often met—that the mother Church has deserted her daughter: and although we have received from her our episcopate, that she was, nevertheless, an isolated land, and was prevented from holding friendly intercourse with us. We have often been met with such taunts, and I rejoice that the reproach is at length taken away. (Cheers.)

We have come with hearts, I trust, warm with the desire to unite with you in still closer bonds. We have come also for another reason. We well know that you must have some anxiety for us in these troublous times. We have taken it for granted that we have been thought of by you. (Hear.) Amidst the difficulties which have surrounded us from a corrupt Church on the one hand, and from divisions and strife on the other, we rejoice in this opportunity that we can come and say, in some degree, that we have been faithful sentinels at our posts. Amidst all our difficulties, we have, I trust, never let go one jot or tittle of the faith of the Protestant Church to which we belong. We have held on to it as our security and only hope; and we are content, if necessary, to die in the breach, defending the faith once delivered to the saints. We have come to unite our heartfelt thanksgivings with yours, to ask your prayers and sympathies, and to join you in the great battle before us. We cannot shut our eyes to the fact that we must either be true and steadfast, or we are ruined. We must stand by each other in the contest.

We cannot for a moment look at the corruptions of Rome—and if we have any that do so in our household, they are traitors to the cause of Christ Jesus—without feeling that we may bid good bye to the privileges which we enjoy, both civil and religious. We must shut the book of God and become slaves. You can scarcely estimate the difficulties which surround us from the divisions in our land. It was once said by an eminent divine of the Church of England, that dissent was the handmaiden of Rome. It is emphatically so in our own country, and this occasions our chief difficulty with those who have nearly broken the chains of the corrupt church. We have dissent in every form, and it is said by our would-be converts, "To what point shall we go to find the truth as it is in Christ Jesus?"

These are some of the difficulties in our way. Yet, by the blessing of God, we have stood firm, and by using the only weapon to which we can look—the word of God—we have not been unsuccessful. The little one has become a thousand, and the few scattered sheep in the wilderness have now become a large, influential, and, I trust, increasing flock. (Cheers.) We have never forgotten our indebtedness to the Church of England. (Hear, hear.) We cannot even think of the past. You have more than made amends for the apparent neglect. It is to me a day of the highest gratification in which I am permitted to see the Lord Archbishop of England, the Lord primate of Ireland, and my right reverend brethren assembled to receive us as the representatives of the Church in America. It is cheering to us; and if we have been successful in exciting one greater desire in the minds of those before me for the extension of the Church, and of uniting them in the still stronger bonds of Christian unity, our mission has not failed. If I had not occupied so much of your time, I would enter into some details to show what we have been doing. From twelve bishops in 1835, we have now thirty two; and five hundred clergymen at that time have multiplied into 1,600. The demand is still greater than the supply.

Under our domestic missions we have between 70 and 80 missionaries supported by our Board of Missions, and others in each diocese supported by local contributions. We have also two bishops abroad. I trust that this is only the beginning, and if we are permitted to come again to you in a few years, (hear, hear,) we cannot expect to see another jubilee, for long before then most of us will have been called to give an account of our stewardship—I think we shall be able to say that our success has been even greater, by the blessing of God, than it has been thus far. If we look to the recent history of our Church, I find that many who have been tossed on a sea of doubt and difficulty, now look to our Church, and many eminent men are now coming to it as a calm resting place, where they may be taught the truth as it is in Christ Jesus.

We have many coming from your land to make their home with us, and we hope to throw open the doors of our Church to welcome them. It is all important that the greatest care be taken lest we lose one of the flock. We ask you not to forget that it is necessary for those who go to America to have credentials in their hands that they may be not drawn aside, but come to the Church of God as a security. I urge it upon you—if I may use the word before such an assembly—that the English and Irish emigrants may be told that their relationship with the Church in America is not broken (Hear, hear). How pleasant it is to welcome them, and to see men brought up under your care listening to the same truths from us in words which warm their hearts, and carry their feelings towards God (Hear, hear). I rejoice in this opportunity, and render to you all the expressions of a grateful heart. (Prolonged applause.)

The Bishop of Western New York (Dr. De Lancey) then rose and addressed the meeting. He began by stating his relationship to the society. It was without any knowledge of this fact that he was appointed by his right reverend brethren to be present on this occasion. He was a direct descendant of one of the earliest members of this society—Col. Caleb Heathcote, who had protected their missionaries at a time when it was peculiarly dangerous to do so. He was connected, through his wife, with the Rev. Mr. Rowe, a missionary of this society, and one of the earliest laborers amongst the Indians. He hoped to be allowed to refer to the great object of the Society. Its object was that of promoting Christian missions and disseminating the gospel of Jesus Christ throughout the world, and more particularly with reference to the colonial possessions of Great Britain. The principle of missions is taught in our country as an obligation resting on the conscience, from which they could not be relieved.

The first mission emanated from the great Father of all, who first sent His only Son, who came and delievered them not only from temporal but from everlasting death. The principle was recognized in the fact that angels have been sent to administer to the good of men.—Missions were adopted at first as the means of spreading the Christian religion, and the Apostles were the missionaries to bring the debased, superstitious and fallen to the knowledge of the true God. From this time missions had been the great agencies of the Church, and gratefully did they acknowledge that they had been so applied by the Church of England, and he might explicitly state in so great a measure by this society. The first parish in Connecticut was established by a member of this society, who was accompanied by his ancestor, Colonel Heathcote, at a time when it was a matter of exposure to undertake a mission, and his name was still preserved in their legends. They now numbered 120 parishes and an equal number of clergy; and the first—be it said to the credit of this society—was established by one of its members.

With regard to the Church, of which the bishops had deputed him to be present on this occasion, it also recognized this principle. His diocese was the child of missions. With the exception of a few parishes in the larger cities, all the parishes were the result of missionary labors.—He then traced the rise and progress of the missionaries, both diocesan and general. At the present time he had nearly fifty missionaries under him, who were diligently, and in a self-sacrificing spirit, laboring for the glory of God and the salvation of man. The whole number employed by the diocesan societies alone he set down at two hundred. In order that they might perceive from what material the increase of their numbers was to be derived, he begged leave to state, that he had kept a correct account of all the persons he had confirmed, and fully one-half were converts from the errors of Rome, and from various denominations of Protestants; they had learnt that in the apostolic days, Paul rebuked Peter, and that the latter did not preside in the apostolic council at Jerusalem; they had learnt that the Pope was not then in existence, and did not preside at the Council of Nice.

From these undeniable facts, they considered that the papacy was not known until after the year 325. Hence they were Protestants by name. The increase of the Church in their country was to be calculated from the character of the floating population, as it was called. It was a sad thing to have to speak of a floating population. In some of the parishes there were as many as twelve different denominations. If they took the instance of a place with a population for two churches, four clergymen, to say the least, were amply sufficient to supply all the necessities of the people in communicating the knowledge of religion and the character of its principles, they must have ten clergymen according to the prevailing system; and he looked upon it as an invasion of the rights of the laity, who are to provide for the increase. (Hear.)

They were met in their country with the assertion that this was a happy state of things, where each man could please himself. It was hard to say where this was to terminate. They regard their Church as the beacon light, to which this discordant body of men might look. He would not have them entertain the idea, for a moment, that there were not many able and pious men among them; for there were many who were laboring earnestly and zealously. If the question were, which denomination were they to join among the ten or twelve, were they to say, "Go where you will; go where you will find the best accommodation, or the kindest treatment?"—No! They felt bound to say, Walk in the commandments of God. It was impossible for his brethren here to understand the difficult position in which they were placed. It was no pleasant task to have to point out their errors to others, but they had done so, and would always endeavor to do so, in the spirit of the religion of their Lord Jesus Christ. They did not the less maintain the Church of Christ as a matter of duty, for from this they held that they could not shrink.

He then cited the instance of a Presbyterian minister, who had had his opinions unsettled about Presbyterianism, but could not make up his mind to come over to the Protestant Episcopal Church. Others in America might be named; more instances might be named. The inference which he drew from this state of things was, that there was an obligation on the part of all, from the success which had at present attended them to engage more actively, zealously and diligently in the work, to promote the glory of God and the salvation of mankind. In conclusion, the Right reverend prelate forcibly described the blessing afforded in the gospel Jesus Christ, and called upon all to labour zealously in the cause.

Dr. Wainwright then addressed the meeting. He described the pains which the Bishop of Michigan had taken to come over to this country, who was anxious to attend in Westminster Abbey, even if he should have to leave by the train the same evening for Liverpool, and had telegraphed to him (Dr. Wainwright) to inquire whether there was any packet which would take him back in time for the trial. There was none; and the Bishop travelled more than one thousand miles, at great inconvenience, to procure the postponement of the trial of the Bishop of New Jersey, about which, not being, as the two Bishops were about to sit as judge in it, he could express his conviction that the result would be favorable. (Hear, hear.)

He described the manner in which the episcopate had been granted to America, and considered this assemblage of the bishops of the Protestant Church, in all countries, at Westminster Abbey, as the dawning of better days. He looked on it as the union of the whole Catholic Church. He then read extracts from a letter he had received from the Bishop of Maryland, as follows:—"For practical advantage, it seems desirable that, if possible, there should ultimately be arrangement between the Churches:—1. For an assemblage of the whole episcopate, either absolutely or representatively, in council, for organization as one branch of the Church Catholic.—2. For further organization, a representative assemblage in order to such revision of the ancient and English canon, as might fit them for recognition as a body of general canon law by the whole of the Churches of the two communions. 3. For recognition, as under such a general code, of the distinct and probably always very different organizations of the several Churches of England, Ireland, the colonies and dependencies, Scotland, the United States, and the United States mission churches (for these last will, sooner or later, hold the same relation to us that the coloniol churches do now to the English.)

Immediately the attention of the English Church might be directed to the twelfth article of the Minute of Conference of the North American colonial bishops at Quebec, in September, 1851, (which minute, by the way, seems to be replete with sound wisdom and practical good sense.) And 2d. To the great urgency of taking more care than is now taken of emigrants to the United States, furnishing them with letters commendatory. (Hear, hear.) And, 3d. To the consideration of the practicability of printing cheap and large editions of sound books for circulation among us. Late Oxford editions of Bull and Wheatly might be instanced as the kind we want; the Leeds and J. H. Parker's cheap books also. Connected with this, the feasibility of extending the operations of the society for the promoting of Christian knowledge into the United States by an American subordinate committee or otherwise. (Hear, hear.) Of course, our dear interest in the noble work that our mother is doing, in these days of her rejuvenescence, can never be forgotten as a prominent theme. We know, we mark, we love her for it all, in its many, many varieties; and hundreds of thousands daily pray for blessings upon it." (Great applause.)

The Rev. T. B. Murray, secretary of the society for promoting Christian knowledge, assured the meeting with reference to the suggestion about the books, that it would be brought favorably before the standing committee of the society.

The Archbishop of Canterbury returned the thanks of the meeting to the bishops of Michigan and Western New York, for their kindness in addressing them.

The ordinary business of the society was then proceeded with, during which

The treasurer reported that the actual receipts on account of the jubilee fund had reached £47,537, to which were to be added various sums expected to be received, to the extent of £2,523, making a total of £50,060, exclusive of any sums which might come in from various dioceses which had not yet sent in returns.

A vote of thanks to his grace, the Archbishop of Canterbury, closed the proceedings.

North Carolina.

Extract from Bishop Ives' Address.

Brethren of the Clergy and Laity:

Let us unite in Thanksgiving to God, that we are allowed to assemble once more in the peace and unity of the Gospel. The affairs, both of our Diocese, and of the Protestant Episcopal Church throughout the world, have, during the past year, assumed a more encouraging aspect. In our own Diocese, God seems by His providence and grace to have appeared in our behalf. His solemn interposition at our last Convention, through the death of a much loved brother, as connected with the peaceful adjustment of our trying difficulties, has been followed with a less signal, perhaps, but no less certain manifestation of his grace, in the increasing harmony and prosperity of our parishes during the whole period since we last met. Your Bishop desires to record his grateful thanks to Almighty God for more than usual tokens of divine blessing upon his labors during his late visitation. The thoughts of men, which for a time seemed, by outward commotion, diverted from themselves, have manifestly, as seen in numerous instances, been called back by the more urgent claims of personal religion; so that now the anxiety seems to be rapidly gaining ground. "What must *I* do to be saved? Lord, what wilt *thou* have ME to do?" The only serious drawback, in my view, to this encouraging state of things, is the diminished number of ministers, ordained of God, to answer such questions and guide inquiring sinners in the way of life.

In our branch of the Church Catholic, too, there are pleasing indications of increased stability in the faith, and increased zeal for the salvation of men. But what, in the view of your Bishop, is, at present, demanded to give depth and substantial reality to this advancement, is a thorough knowledge of, and simple adherence to, *the teaching of the Book of Common Prayer*. It need hardly be observed, that this to *us* as *Christians*, as well as Churchmen, is the teaching of Holy Scripture; and that we are bound as honest men, to shape our faith and practice to its plain and natural meaning—to allow no fancy or prejudice of our own minds, either to warp that meaning, or be the ground of departure from it. Every priest, it is true, is expected to form his judgment of the sense, and exercise a sound discretion in the use, under certain extraordinary circumstances, of the Prayer Book. But this is clearly distinct from the idea that we are at liberty to sacrifice its natural, obvious meaning to our prejudices, or to force from it a meaning to suit our private theological views! The fact is, the system of the *Liturgy*, and not of our *own minds*, is to be our guide. Our first aim, then, should be to keep our minds in a state of simple submission to its actual teaching. This will require, in the first place, careful and diligent study on the part of the clergy. Such study, to be careful and diligent, however, must be conducted on the principle that the language is to be taken in its *natural* sense, or the meaning of it sought under the precise rules which govern the proper investigation of other writings. By which I mean, that the Liturgy is to be considered by itself, taken historically and as a whole; and not made to depend for its meaning upon our notions of the teaching of some other book to which it is held subservient. For example, we are not allowed, in examining the Prayer Book, to *force* it into agreement with what we, in our private judgment, think to be the meaning of the Bible; for the simple reason that we have already received and pledged our submission to the Prayer Book as the Church's *interpreter* of the Bible; as exhibiting in respect to any litigated, or other point, what we have bound ourselves to accept as the true *sense* of the Bible. So that we are not to go to the Bible to ascertain the meaning of the Prayer Book, but to the Prayer Book to ascertain the meaning of the Bible. *That* being the fountain of all fundamental Faith, the Church, under the providence and spirit of God, hath provided the Book of Common Prayer, to enable us the better to understand and apply it to our salvation.

But do not misapprehend me. It is far from my intention to teach that the Prayer Book has any truth or value independent of God's word. For my conviction is, that its truth and value are identical with that word, and come solely from it, as the source of all that is necessary, either to be believed or practised, for the salvation of men. And further, when the Prayer Book is assailed by its enemies as *unscriptural*, I maintain that we are to go to the *Scriptures* for its defence. But I maintain, also, that *we* as *Christians*, have accepted the Book as *Scriptural*; and furthermore, as exhibiting, *plainly*, *distinctly*, and *emphatically*, what the Scriptures teach in respect to all necessary faith and obedience. And hence we have no right, as honest men, to hold that the Scriptures differ, in any essential matter, from the *plain*, *distinct* and *emphatic* teaching of the Prayer Book; or that we may employ our private interpretation of the Scriptures to give an unnatural sense to this Book.

In our study of it, then, we are to look to the Prayer Book itself—are to ascertain its meaning by a careful collation and comparison of its different parts, and by a diligent and cautious examination into the distinct history of these parts. In comparing the different parts of the Prayer Book, we must keep in mind two important ideas. The first is, that we are not to admit the possibility of any *actual disagreement* in these different parts. The other is, that the parts which are designed for the use of every Christian man, which enter into the foundations of his faith and practice, must be considered as taking the lead in the office of interpretation. I have reference here to such parts as the *Creeds, the Catechism, and the Offices for the administration of Baptism, Confirmation, and the Lord's Supper;* not meaning, however, to imply that the other parts, rightly understood, are to be considered as of less authority; but only that what each Christian is called upon to regard as defining his real relation to God, and to learn as his guide in faith and obedience, is likely, under the wisdom of God's Church, to be eminently explicit, and intelligible.

In examining the history of the several parts of the Prayer Book, we shall be under the necessity, especially in regard to the use of terms, of keeping strictly to the *Church signification*.—Take the terms *Election*, *Regeneration*, *Faith*, *Justificition*, and the like:—they have all attached to them a popular, *modern* idea, essentially repugnant to their true church-meaning. Instead of rejecting such idea, and searching for the church-meaning, we are prone to attempt a reconciliation between the two, and hence to produce confusion in our own minds and those of our people.

In seeking historically the sense of the Prayer Book, we have a *right*, to say the least, to go back to those primitive sources which were avowedly made the guides in its revision by the framers themselves. Indeed, I cannot see why we are not bound, as honest and faithful teachers, to do this. Besides, we are bound to ascertain the mind or judgment of these framers, and of the Church which, at the time, received their work—together with the motive which led to any particular change, abridgement or enlargement. In this way we may hope to come at length to something like harmony in our views and teaching on the Prayer Book.

For, in the next place, to promote a proper adherence to the Prayer Book, such *teaching* is *necessary*. So our Church has judged, and hence has made provision to ensure it by canon—requiring that each parochial minister "shall not only be diligent in instructing the children in the catechism, but also by stated Catechetical Lectures and instruction, be diligent in informing the youth and others in the Liturgy of the Church." In doing your duty here, brethren of the clergy, let me urge upon you the importance both of confining yourselves, in your explanations, strictly to the language of the Church, and of inculcating the uniform use of such language upon your people. Minds, that from any cause, have a sympathy with any thing peculiar to other communions, incur no little risk to themselves by adopting the characteristic phraseology of these communions. For phraseology constitutes the tie which binds us to ideas; and when it belongs, as a *characteristic*, to a communion adverse to our own, and is thoughtlessly or through affection adopted by ourselves, we are certain to adopt with it an idea which cannot fail either to weaken, or neutralize, in our minds, the true influence of our own professed faith. This, however, will be found true only in the cases where the phraseology adopted characterizes the *erroneous* part of the system to which it belongs. Hence we are not called upon to reject terms and phrases merely because persons in error employ them, but because they employ them to symbolize *error*. For many terms and phrases employed by such persons have always been found in the Holy Catholic Church. These we are certainly allowed to use; while we are required to avoid only those which mark a departure from Catholic faith and usage. In our parochial instructions, the simplest and least technical language is the best. Our object is to teach the truth as it is in Jesus. This truth is *one*, and *always* the same. It is necessary, then, in the first place, that our words convey clear and definite ideas—clear and definite not only to *ourselves*, but also to our *hearers*. In the next place, they must convey such ideas as give distinct impressions of the "one faith" "once for all delivered to the saints." Hence, these words should be always plain and familiar. Strange terms are likely to beget strange ideas. They may startle and confound, but will not instruct and confirm in the truth. Brethren, I have been led to these cautions by a conviction forced upon me by the events of the last few trying years. I could say much more—but this is not the place. Besides, I have said enough to indicate the necessity of greater attention to the teaching of the Prayer Book, and of greater caution in the discharge of that duty. It only remains that I exhort you to increased earnestness and fidelity on this behalf; and to entreat Almighty God to "give you understanding in all things."

"Cautions for the Times."

[We publish the following by way of caution against these "Cautions," some of the miserable fruits of the unorthodoxy and ignorance of the age, rashly intruding themselves into sacred things. The author is stated to be the Rev. William Fitzgerald, of the Irish Church, and an intimate friend of Archbishop Whately.—Ed. Churchman.]

To the Editor of the Evening Journal:

Sir—Are you aware that a new series of "Tracts for the Times" are in course of publication, under the unimportant alias of "*Cautions* for the Times," which, if not destined to create so much sensation in the world as their renowned predecessors, yet deserve more attention than the public press has yet vouchsafed to bestow on them? Can the fact that they have not hitherto attracted more notice be ascribed to some one or other of the following causes—either that they are not of a sufficiently popular character to demand notice; or that they are beneath notice; or that they defy criticism by their paramount ability—that they carry conviction with them, and are, in fact, unanswerable; or that their subject matter is of so little interest that no one cares to answer them? The question of their popularity, it may be said, to some extent, "*solvitur ambulando*." The tract which lies before me is numbered XVII. The series has been continued at intervals for nearly two years. *It walks*; so either it must enjoy some degree of popularity, or the author must be endued with an uncommon share of hardihood, amounting almost to infatuation—a kind of monomania. I choose the former side of the alternative, moved thereto specially by the consideration that the "cautions" are on the popular side in the theological questions that now agitate the Church—*i. e*, on the side of Mr. Drummond's butler and the St. Barnabas' mob—and are, moreover, written in a popular style, remarkable for its perspicuity. Neither can it be said that they are beneath notice, for they display considerable vigor and ability, though not such as to be above criticism, or irrefragable in argument, as I shall by and by endeavor to prove. Again, the last hypothesis above suggested is also inadmissible, inasmuch as they treat almost exclusively of the grand subject of universal interest, which engrosses the attention alike of our senators and of "thieves and vagabonds." I believe that the true cause why so little is heard of the "Cautions" is that they are chiefly, almost exclusively, read by those who agree with the sentiments contained in them, and that those few who are alive to their mischievous tendency have little idea of the extent to which they may prove detrimental to the cause which they are avowedly designed to serve.

I have spoken of the *author* of these tracts, for they differ from their Oxford archetype, as in other essential points, so in this—that, instead of being the joint work of various contributors, they are all the product of one cautious man, whose actual name and position, veiled as they are from public view under the dim incognito of a "former rector," it would be if I mistake not, a matter of some interest to ascertain.

To this investigation I would now apply myself, guided entirely by internal evidence, which is provokingly meagre. All that we learn from the title is, that these Cautions are "addressed to the parishioners of a parish in England by their former rector." An amiable man, then, must that former rector be, seeing that his interest in the spiritual well-being of his *quondam* parishioners survives his connection with them, and has induced him to address to them three hundred closely-printed pages of Cautions, no doubt with the full privity and consent of the present rector, who, by the way, is much to be pitied if his flock is in a state to require such treatment—a desperate condition, indeed, for which their "former rector" can scarcely be held altogether irresponsible. A "former *rector*." What, then, is he now? Something higher, no doubt. Not a curate; that's certain. Probably not a vicar. Perhaps, then, a dean. No; for then he would assuredly still hold his rectory in plurality. Possibly, then, a bishop; unless, indeed, we may conclude that the tract-writer has seceded altogether from the Church, or retired to lay communion; and much might be said in favor of both theories on the evidence contained in these "Cautions." Neither would the hard things which these tracts contain against the Church of Rome prove that the writer is not a seceder to that communion; for a Jesuit, under the guise of an ultra-Protestant, is a phenomenon not unknown to Church history, which the recent notorious case of Rees, *alias* Gawthorn, *alias* Francis, has reproduced in a modern and somewhat homely garb.

However, all things considered, I incline to the belief that the *quondam* rector is certainly not now less than a bishop—possibly something even higher than that. But where? That is the next question. Internal evidence says *not* in England; for the "Cautions" are "addressed to the parishioners of a parish *in England*, by their former rector." Why "*in England*," unless that he himself is no longer there? In Scotland, then, or in Ireland, or in the colonies? There are, I believe, bishops in all, who are *quondam* rectors of English parishes.

As a further link in a chain of evidence, I may here mention a remarkable coincidence between the address of these "Cautions" and the dedication of a book which has been ascribed with great confidence to an eminent prelate of the *Irish* Church. In the course of last year was published a small volume entitled "Lectures on the Scripture Revelations respecting good and evil angels," professedly "by a Country Pastor;" and as this volume was inscribed "to the parishioners of Halesworth," it seemed to be a simple deduction from the given data, that the "Country Pastor" was one with the parson of Halesworth. However, the tide of popular belief and of common report ran counter to this obvious conclusion, and the authorship of the volume was assigned by the general consent of reviewers and the literary public to the Archbishop of Dublin, who, it appears, was formerly rector of Halesworth, and who is, in fact, believed by many to be identical with the mysterious "former rector" of the anonymous "parishioners" to whom the seventeen *brochures* of "Cautions" are addressed. It is even said that his Grace makes no scruple to avow a large share at least in their authorship. In this conclusion, then (especially *if* confirmed by such authority), I should willingly acquiesce, but for certain considerations which render it so improbable that they would almost invalidate the archbishop's own testimony. I will mention a few, in order to vindicate so respectable a name from participation in the responsibility of these tracts, which I should think he would be sorry needlessly to incur.

1. The archbishop enjoys a world-wide reputation as a *logician*. His treatise on Logic is perhaps the best known of all his voluminous writings; but the "Cautions" are essentially *illogical*, and would furnish a harvest of examples in all the varieties of false syllogisms exposed in his treatise. Of course, no amount of internal evidence can countervail this positive proof against the authorship that has been so rashly and so confidently assigned to the "Cautions." It is vain to plead the coincidences of dedication, of publisher, of style, of ability, between these and the acknowledged works of the archbishop. The absence of logic proves to demonstration that they are not his.

2. Again, a homely proverb says, that "they who have glass windows must beware how they throw stones;" a caution which the author of the "Cautions" would, of course, be the last to neglect. Now, these tracts deal largely in stones—hard stones, heavy stones, sharp stones—flung, too, with great force, and somewhat at random; and we need not go beyond their pages to discover that the Archbishop of Dublin has glass windows. There we read it (p. 278), "the Archbishop of Dublin was pronounced a disseminator, not of one only, but of several heresies;" and it may be questioned whether some of the propositions contained in this No. XVII might not expose its author to censure in an ecclesiastical court, as impugning "the doctrine and discipline of the United Church of England and Ireland." They are certainly as much opposed to the Thirty-nine Articles as some of the positions of number XC. of the former series, which this writer thinks very dishonest. How monstrous, then, to suppose that Archbishop Whately should have had anything to do with them! How absurd to appeal to peculiar expressions of his (such, *e. g.*, as Trac*tiles*) in proof of the theory; as if it was not easy for any clever scribbler to imitate such peculiarities of style and diction in order to father his productions on a respectable author. The Shelley correspondence is a recent case in point. And even supposing that Dr. Whately has acknowledged them as his own, who does not know that his Grace is waggishly disposed, and is fond of a joke?

3. Lastly—not to multiply proofs of so plain a question—though it be proverbially difficult to prove a negative, particularly against so plausible an affirmative, the Archbishop of Dublin has the credit of being a fair controversialist—cool, candid, discriminating. The character of the "Cautions" is precisely the reverse. Recklessness is their main distinguishing feature; sweeping assertion is substituted for calm argument; violent and virulent invective, for the judicial gravity and serenity that become the episcopal character when writing professedly in defence of the Church's faith. No, sir, in opposition to the current opinion, backed though it be by the supposed concurrence of the archbishop himself, I venture to assert that he has had nothing to do with the "Cautions." To maintain that he has, is almost as unreasonable as to maintain the historical reality of Napoleon Bonaparte, after his existence has been so ably disproved.

Not doubting that I shall have secured, as I am sure I have earned, the gratitude of all the archbishop's numerous admirers, by disproving the calumny that charged him with the authorship of these "Tracts for the Times," I shall not think it worth while to prosecute the inquiry into their parentage any further; but shall seek an early opportunity of exposing the tendency of their teaching, and substantiating the charges which I have advanced against them. And if in doing this I should be found to make frequent allusions to the logic, or principles, or known sentiments of the archbishop, I shall not now, I trust, be thought to do so with any sinister intention, but simply with a view to add fresh proof to that already given of the position maintained in this introductory letter—viz., that Archbishop Whately cannot be the author of the "Cautions for the Times."

I am, sir, your obedient servant,

May 15. S. T. B.

Communications.

For the Churchman.

The Church is no Confederation.

Episcopatus unus est. . . . Ecclesia quoque una est.
(Continued.) St. Cyprian.

We said (May 29) that for Example, for Doctrine, and for Discipline, the oneness of the Apostolic College, and in them of the Church, was of the chiefest consequence. Now for the first,—as briefly as we may, as largely as we must,—let us examine modestly its necessity, apart from what we learn by the Lord's word and act.

Jerusalem of old was "built as a city at unity with itself: for thither the tribes went up, even the tribes of the Lord, to testify unto Israel, and to give thanks unto the name of the Lord;" and that of which it was the type, the Church of the old covenant, was in a single people, one, like Him of whom the announcement of "the first of all commandments" (Mar. xii. Deut. vi. 4) said, *Hear, O Israel, the Lord our God is* one *Lord*. Their system of religion all drew inward and upward to one point on earth, and through that one (for those who saw so far) to the *One God and the One Mediator between God and Man*. The *patterns of the things in the heavens,—mere figures of the true,*—(Heb. ix.) all witnessed to the oneness of the God of Israel: the *heavenly things themselves, the kingdom of Heaven*, itself, set up on earth; the city of our God, which is itself *an everlasting kingdom*, must show it as the world had never seen it, till that time, set forth: the rather, for that now, with a distinctness which never yet had shone upon the world, the difference of Persons (so we speak) in the Divine Majesty was to be known of all men.

On earth there would be now no more high-priest; the Jewish altar was to give place forever, and the Jews' religion: Christ would not be upon the earth in flesh: no one of the Apostles was to have a lordship: no more Jerusalem, city of the Great King, centre of loyalty, and pride, and faith! The Church must still be one: one because God is one: one, because Christ is one: one, for the oneness of the Spirit: one, because Father, Son, and Holy Spirit are one God: one, even for the reason that the peoples of the earth were many; their kings were many; many their lords and gods: one, because, with a thousand barking tongues *the wisdom of this world* would show its spite against the lowly truth, coming in beggar's dress: one for the first, and last, and best,—for the sufficient reason that God and truth are one. To witness to this character of God, and to be worthy so to witness, must the Church be one.

But what a spectacle would they have shown to the wide world had Jesus Christ established them each in his own seat and left them free as now? that unity which is not of God, but of another,—the Devil's unity, in many places, and within a generation: each one by and for himself; and if not all the Bishops would be thus, yet from the many who would be so, confusion would be brought among the Faithful, and, in the faithless world, there would be no more type of the One God. The opposite evil of one bishop for the whole, has long ago arisen from the neglect of the same truth of Christ. Think but a moment of that system, all diseased, so that it makes the flesh all creep, to gaze upon its overgrown and fungus-like excrescence, the Roman body, where Christian unity no more exists, than if it never had been: where there is one Lord paramount, and Bishops are his subjects.* There is false unity again: one man instead of many. The world sees that: the Christian sects see that, and they revolt at unity. The word, unless it have dropped half its sense, is hateful to them. A unity of the spirit, only; a thing impossible, and which, accordingly, has never yet existed, and will not exist, they do not fear; but the *one body and one spirit* they quickly push from them. The glorious example, teaching by means of many being one, is marred by that huge, fashionless deformity, in what was once a great part of the fair Church of Christ.

In Doctrine,—of what mighty moment was it, this chorus of the Bishops. In early days the Christian writers frequently appealed to the tradition, the "Apostolic Churches," and fairly, to a fair extent: but this same thing was dangerous; now, the tradition in the "Apostolic Roman Church" has really swallowed up all others in its neighborhood, in this plain way: Rome's Bishop is supreme, the arbiter in things of faith, next, is infallible; and now, since Councils have become of small account, is called upon from every quarter to set up articles of faith. And on the other hand the complemental error: namely, of individual independence of the Bishops in their dioceses—what evil would it not have wrought. The doctrine of the Gospel flowing from as many mouths as there are streams, upon the earth, from each must be the same pure element. Now differences do come about; and had the Lord not placed authority in the whole, instead of giving privilege to each, how infinite dissembling might then be; dishonesty,—disorder,—in independent sovereign Diocesans, each claiming by authority of Divine appointment with annexed promise. The excommunication of each other might take place; *has taken place*, under the very system which exists by Christ's appointment, and was controlled by just this very choral unity of the whole Body of the Pastors; is taking place (papyro-tenus,) in terms of speech somewhat indefinite in a sister Church, and might take place, in an unguarded hour, with us; and there would be but this same remedy. Thank God, there is this remedy, final, absolute!

And as for Discipline: what heretic or what loose liver, what man with strange and private† notions about right and wrong, and duty, could ever have been brought to right and duty, had each been able to shut the door of his own safe diocese upon the Church, and let all discipline knock there, and call and wait without in vain, giving it opportunity to amuse, meanwhile, the tedious leisure, with reading in large letters on the door, "*The independent sovereignty of dioceses is of Divine appointment.*" Away with the intruding folly and abomination to the world's end—and over it! There could have been no end to things of this sort. In any case, except it were extreme, in any case where there was general good character or some good qualities or many, and good acts, especially if party made a martyr of him,—the greater number of his priests and people would abide by him: and so they ought. It is a blessed thing when scandal is so ripe and fills the air and sweeps the earth, that there are ties which make us to anticipate and reject all accusations of one to whom we are thus tied. His word ought to be evidence, to us, and so his character ought to be evidence, unquestioned, until the accusation takes a size and shape which can no longer be put out of sight, or be mistaken. But it is none the less a mercy that the Lord has made the Church, or body of the Bishops representing it, supreme over all individual members of the Apostolic order, and "all estates and orders in the Holy Church."

As Christ has made the Church, and by His word and act declared this purpose, no bishop, unless frantic, would dare to look down into the depths of such a separation, or think of breasting the deep waves with an "*offence*" like this about his neck! A glance may catch some notion of the far-reaching mischief. Let but the sacred bond be loosed which makes each bishop what he is, because he is a member of the sacred College, subordinate to the whole, and has "his lot in the Apostleship"—let this be loosed,—and instantly would all subordinate to him be loosed, and he that had become a rebel son would have rebellious children; or rather, to speak rightly, the claim to their obedience which he once possessed would be no longer his, and while some would remain, as ever, steadfast and true to the one Church and to the sacred college; and while some would abide by him in error, for a while; how many, by his ill example, might be led to seek new errors of their own! He could not, should he fall away, show a commission to rule others or to lead them, in his new state, such as was ever given yet to any Christian Bishop in sacred words of English, Greek, or Latin: He might show such a warrant as was once spoken, in the world's earliest language, *Thou shalt not surely die.*

It is indeed an insult for any man to whisper a suggestion, of such falling, of any bishop in the Church: and I believe we have no cause to fear that there will be a bishop in the life of living man that will give ear to such suggestion from the Devil. A Catholic Priest.

Christ Church, Newark, June 24.
St. John Baptist.

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* At the Council of Trent, as will be recollected, an attempt was made to introduce into a provision for the reformation of the Monastic Orders a recognition of the *divine right* of Bishops. It ended in the Bishops being recognized in the Act as *representatives of "the Apostolic See of Rome."* As such (heu! quantum mutati,) they were allowed to exercise discipline over the monks.

† The Greek word *idiot.c*, which means *private*, taking our English sense of it along, at the same time, is apt for such a case as that above.

For the Churchman.

Trinity Church, Hartford.

Rev Mr. Editor:

I saw with much pleasure that the brief communication on the endowment granted by Trinity Church to the College at Hartford, had the effect of calling forth prompt explanations. The Right Reverend Chancellor, the Right Reverend President, and the Reverend Agent for the Institution, have all appeared in print. That some shade of excited feeling appears in these communications is perhaps natural. Let me, therefore, say that I had no intention of accusing the Trustees of violating the conditions of the endowment—conditions of which personally I know nothing. I merely stated a current report, and enquired if the facts were so. Moreover, I expressly stated my confidence, that if the facts were such as I had stated, the endowment would be returned. Surely this was not casting an imputation on the College. I must say, however, that if the endowment had been obtained in the manner, and on the understanding stated in my previous note; and the Trustees had accepted it, knowing that such representations had been made, it would not have been either high-minded or honorable in my opinion to take the ground some thirty years afterwards, that no *formal pledge* had been given. Even allowing that they had the *legal* right to assume such a position, I do not consider it consistent either with sound heathen morality, or the still higher code of Christian ethics.

But we are freed from the necessity of arguing this position, because the Rev. Agent assures us that no such pledge was given or required, as this, "that no theological department should *ever* be established at Trinity College." I have then been the humble instrument of correcting a false impression, as I heard a statement to the contrary, made in private at the late meeting of the Board of Trustees, at which I was present, and it was uttered apparently on good information. The Reverend Agent says his constant reply to enquiries made "whether it would not interfere with the General Theological Seminary" was, "that so far from interfering, it would essentially aid that institution by conducting pupils through the preparatory course." Now I confess I do not see the logic of this reply. It is plain the fear was that some injury would be done to the General Seminary. Now the fear must have arisen, not from the establishment of a mere literary Church College, but the prospect that it might be turned into a Church Seminary, for the education of candidates for orders. Five hundred colleges like Columbia would not hurt the Seminary, though located in the same city, but one other Theological Seminary under Church auspices might do serious mischief. And unless we keep the Seminary in view, the alleged reply of Dr. Wheaton is somewhat inconclusive, for what good would the *preparatory* course do the Seminary, if the students never came to it? It would be the most natural thing in the world for a New York friend of the Seminary, when called on for aid to Trinity College, to say, "If you establish a Theological Department there, it will hurt the General Theological Seminary," and for the Agent to reply, "You need have no fears, no such department will ever be established—the college will be a feeder for the Seminary."—Such an answer might have been made in all good faith; for at that time I do not suppose any idea was entertained of establishing a Diocesan Institution, and Connecticut was friendly both to the Seminary and to the Diocese of New York.

I am confirmed in this view of the subject, by referring to a communication in the *New York Churchman*, May 14, 1831. The article is long and apparently from authority. After stating that the College had been in operation seven or eight years; that $58,000 had been raised (between 30,000 and 40,000 in Hartford alone, the rest within Connecticut); that it had held four commencements with 64 graduates, of whom 22 were either in Holy Orders or candidates therefor, with other particulars, it proceeds as follows:

"3. Its bearing on the General Theological Seminary, established in this city, is important. Out of thirty-six students who have entered that institution since December, 1828, *thirteen* were graduates of Washington College; and it is well known *that the influence of the President* (the Rt. Rev. Bishop Brownell) *and of the rest of the Faculty, is uniformly exerted in favor of the General Theological Seminary.*" This, it seems to me, is saying something more than that the only benefit would be going through the "preparatory course," leaving it free to the students to go where they pleased afterwards. The benefit to the Seminary was evidently put forward as a strong inducement for the friends of that Institution to aid the nascent College.

This inducement was strongly urged in the following recommendation, which comes immediately after the statement quoted above:

"4. A written testimonial of the importance of Washington College, to the General Theological Seminary and to the Church at large, has been furnished by the Right Rev. the Bishop of New York, of which the following is an extract:

"It has afforded, and is affording, peculiar facilities to young men, in the studies preparatory to a course of Theology; and has furnished a large number of Students to the General Theological Seminary, and among them some of the most promising."

In fact, I believe, in those days, it was an understood thing for those graduates of the College who purposed studying Divinity to come to the Seminary, and thus the former was truly a feeder to the latter.

The learned Divine, however, claims that nearly *one third* of the students have been furnished from this source, while the note says, *fifty-nine* out of *four hundred* and *three*; that shows but *one-seventh*, according to my slender knowledge of arithmetic. Moreover, on reference to the catalogue for the years '51–'52, I find that Trinity College has furnished *six* out of *fifty-six* students, while Columbia has afforded *thirteen*, several of whom left their *Alma Mater* with very high honors. I have not other catalogues by me at present, but doubt not to be able to show that the *feeder* has of late years been somewhat tardy and feeble in its supply to the Seminary. And I cannot help asking whether it is now true that "*the influence of the President and of the faculty is uniformly in favor of the General Theological Seminary.*" It is needless to say that such an assurance would afford the present writer and your numerous readers the sincerest gratification. Q. Q.

For the Churchman.

One of the Novelties that Disturb our Peace.

Mr. Editor:

The following article appeared a day or two since in the "Chicago Journal."—I enclose it to you that you may give your readers an idea of the manner in which the Church and her sacred offices are tampered with and set aside by some, and they, those from whom better things should be expected.

"Laying a Corner Stone.—*Masonic Ceremony.*—The corner stone of "The Church of the Atonement," on the West Side, was laid by the Masonic Fraternity, yesterday afternoon, with their usual ancient ceremonies, at the request of the Rector, Wardens and Vestry of the Church.

The Masons left their hall under the charge of their Marshals, and were conducted to the church in the following order:

R. W. W. B. Herrick, *Grand Marshal.*
" J. A. Marshall, *Asst. G. Marshal.*
Entered Apprentices, Fellow Crafts, Master Masons, Royal Arch Masons, Knights Templars, with their officers in order:
Music;
N. G. Ostrom, *Grand Tyler;*
P. Newburgh, bearing golden vessel;
A. Kohn and R. S. Wilson, bearing silver vessels;
John R. Case, *Principal Architect;*
H. W. Bigelow, *Grand Treasurer;*
J. H. Bird, *Grand Secretary;*
S. J. Grannis, bearing Holy Bible, &c., supported by two Stewards with rods;
Rev. C. V. Kelly, *Grand Chaplain;*
The five Orders of Architecture, borne by Osborn, Schlossman, Stevens, Lock and Rosenfield.
W. Z. T. Fleshman, *G. Junior Warden;*
George Cowper, *G. Senior Warden;*
Carlton Drake, *Dep. Grand Master;*
— Myers, bearing Book of Constitutions;
S. Brill and F. Weis, *Grand Deacons*, with black rods.
R. W. J. V. Z. Blaney, *Grand Master*, proxy for T. J. Pickett, G. M. Grand Lodge of Illinois;
I. P. Hatfield, *Grand Sword Bearer;*
W. H. Adams and H. Cole, with white rods.

The Rev. G. Master then addressed them, the Rector, Vestry and invited Clergy, as follows:

Rev. Sir and Gentlemen—

In compliance with your invitation the Masonic Fraternity of this city and vicinity, are here assembled for the purpose of laying the Corner Stone of the Church of the Atonement, with Masonic ceremonies.

The ceremony of laying foundation-stones, is one which has descended to us from the operative age of our order, and as speculative Masons, we feel called upon to respond to the invitation of the proper authorities to perform this time-honored ceremony, whenever the proposed edifice is to be one of durability and the purpose of its erection laudable.

Our order, however remote may be its origin, had its first perfect organization at the time of the building of the first Temple erected by divine command, as a dwelling place for the Lord of Hosts. The permanence of our institution, as a speculative order, is due to the fact of its primary object being the erection of the temple of moral reformation in the hearts of men. Peculiarly, then, do we feel called upon to assist on an occasion like the present, when the edifice to be erected is to be devoted to the service of the God we all love to honor and obey. And though among us and here present, may be found men of all religious sects and creeds, yet can we join with you heart and hand, in laying the foundation-stone of a temple to be dedicated to the worship of the only one living and true God.

As the Deputy by special appointment of the M. W. Grand Master of the Grand Lodge of Illinois, and in his name and stead, I shall now proceed to lay the Corner Stone of the Church of the Atonement, according to the usage of Ancient, Free and Accepted Masons.

He then proceeded to lay the corner stone according to ancient Masonic usage.

After the ceremony, Rev. Mr. Lee, of Rochester, N. Y., made an able and appropriate speech.

Rev. Bishop Whitehouse was detained on the Railroad, and did not arrive to take the part assigned him by the Church, in the ceremonies."

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Now, Mr. Editor, I may be wrong when I express the belief that the laying of a corner-stone of a Church of Christ with Masonic ceremonies is something entirely novel in the history of our Church, but I am sure that I am *not* wrong when I assert that it ought to be not only novel, but unknown. If the Church at large has set forth no form for the laying of corner-stones, some of our Bishops have, and, if I am not mistaken, the form thus set forth, has been adopted and authorized, at least by custom in the diocese of Illinois. At any rate, one should think that it would require but little study and deliberation to convince an intelligent Presbyter that *any* form, in *any way* established by the Church, should be preferred to the little less than infidel or heathen rites of a self-constituted body of men. Of the Rector of the Church above named, and of the Clergy who participated in the services, better things ought surely to have been hoped. The Church is called the "Church of the Atonement." The Rector, in one of his missionary reports, dwelt in glowing language on the significancy of the name, and declared to the Church and to the world the fixed determination that, as the name, so should the teaching of his parish be, that "Jesus Christ, and Him Crucified," should be the burden of every lesson there inculcated. Surely he has made a strange beginning. Surely he has forgotten that one foundation, other than which none can be laid by man, when he leaves the course the Church marks out and goes abroad to seek for ceremonies, at the very outset of his work, from which the very name of Jesus Christ is carefully excluded, and in which the doctrine of the Ever Blessed Trinity must be eschewed for fear of seeming to the mass *sectarian*.

Add to all that has been said, the fact that the officiating "*Rev. G. Master*," was not only a Mason, but a High Priest of the deluding vagaries of "*Swedenborgianism*," and we have presented the most beautiful anomaly of the corner stone of the "Church of the *Atonement*" being laid by one who openly professes to believe the doctrine of an Atonement by the Blood of the Son of God to be a foolish fancy, and the Church of Christ itself to be a body of deceived, misguided zealots. Whether this strange proceeding was carried on with the knowledge and sanction of the Bishop, or the Assistant Bishop of the diocese of Illinois, we do not know. For the sake of the Church we would hope not. Whether it will receive their censure and rebuke, we cannot tell. For the reputation of the diocese, and for the benefit of after times, we should hope it would. In any way we look at it, we cannot but regard the whole proceeding as an outrage upon the decency and order of the Church; and if it be but an earnest of what is hereafter to be looked for from the Church of the Atonement, we should suggest that some disciple of Joe Smith be called upon to consecrate (?) the edifice, and that it be made at once a Mormon Temple. X. Y. Z.

For the Churchman

The Protestant Churchman.

"It is painful to advert to the fact that The Episcopal Recorder, The Protestant Churchman, and probably other papers, having circulated the palpable misstatement that the verdict of the court was unanimous, and had their attention often called to it, have deliberately neglected, or rather obstinately refused, to correct the falsehood."—"*Senex*" *in Churchman, June 26, 1852.*

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"The Protestant Churchman never committed itself to so palpable a misstatement as that of publishing the verdict of the Court as an 'unanimous' one."—"*Juvenis*" *in Protestant Churchman, July 10, 1852.*

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"If we supposed that the statements given below exaggerated the case, we should not republish them." * * * "The 'True Sun,' one of the most respectable daily papers of this city, says," * * * "'Bishop Onderdonk was found guilty by an unanimous decree.'"—*Protestant Churchman, Sept. 18, 1847.* Anti-Mendax.

THE CHURCHMAN.

NEW YORK, JULY 17, 1852.

Public Health and Public Nuisances.

The daily and weekly press have teemed with complaints for some weeks past, of the dirty state of the city, and the grievous nuisances which exist in various parts of it. The increase of the heat with the advance of the Summer, gives additional importance to these complaints. That they are well founded, as it respects many parts of this metropolis, is undeniable, and that the worst consequences may result to the public health, from their continuance, is exceedingly probable. It could not but force itself on our observation in a recent tour, how far superior Philadelphia and Baltimore were to New York in this respect. And yet it arises not from greater natural advantages, but from the proper execution of their duty on the part of the authorities. The streets are frequently, regularly and thoroughly swept and cleaned; and on a rainy day one can walk the streets and pass over the crossings without inconvenience. But who does not remember the filthy state of Broadway last Winter and Spring; and the one passable *ford* opposite to Genin's; and that not the effect of corporate energy, but of the enterprise of one individual. How often the streets are to be swept according to contract we do not remember, it is so long since any thing was said about it, and for aught we know they may all have been rescinded; but we are confident it was oftener than *once in two months.* If the street in which we reside is to be swept even that often, it is high time that the sweepers made their appearance in it.* If there are any contracts existing, they ought to be enforced, but it is not possible that they exist.

Again, it would seem that from some silly jealousy against the City Inspector, on the part of the civic authorities, the city has now no *health wardens*, and this important department is left in abeyance.* And this while the utmost vigilance is required to preserve the city from those fearful diseases which are wont to rage in the Summer season; and when the strictest attention is demanded on the part of the conservators of the public welfare to the state of every part of this extensive town. The removal of the heaps of filth which lie festering in the noon-day heat, would, in itself, reward the cost of the enterprise, were it done at private expense, but, in the wisdom of those intrusted with the care of the city, this seems a useless undertaking, and men are paid large sums for *not doing it.* In London a considerable portion of the revenue of some parishes is divided from the sales of the licenses to clean the streets, which is done by individuals, and the privilege is eagerly contended for. Have the like efforts been made to have the work done as advantageously and well, or are there hungry claimants for the public money, who must be fed and clothed whether they render an equivalent or not? This state of things is most disgraceful to the inefficient and negligent body to whom the care of the city is now confided, because it possesses unequalled advantages for cleanliness and health. Situated between two noble rivers, with the use of Croton water to any required amount, with miles upon miles of sewers, and vast railroad facilities for transporting the refuse of the streets to fertilise far distant fields and meadows, how great the indolence and how censurable the ignorance which nullifies them from sheer incapacity. It would be well if the Fathers of the city would employ the people's money, now wasted in junketings and revelings, in visiting other cities better managed and governed, and take a leaf out of their books. Perhaps, too, they might even visit London, and acquaint themselves with the police and sanitary arrangements of that huge metropolis. As even in that comparatively clean city, complaints are loud and urgent, and plans are continually proposed for the removal of the nuisances complained of, it is possible that the aldermanic deputation might come to entertain some clear distinction between cleanliness and dirt. They might, perhaps, then hear with favor the offers of citizens, who, wearied with the sight, and smell, and taste of surrounding dirt, might magnanimously offer to remove it at their own expense. They would not then declare that the streets were quite clean enough, and that it was a foolish nicety to complain of their condition.

It is true that hitherto we have been mercifully preserved in the goodness of a gracious Providence, and that, in spite of our own laziness and supineness, but we must not tempt His goodness and mercy too far. He has given us the means of preserving the public health, it is ours to use them aright in the mode that He has appointed. Cities, as well as individuals, may abuse the gifts He has bestowed, and the means He has put in our hands, and bring on pestilence and death by their own folly, mismanagement and parsimony. There are occasions when those even who ordinarily take no part in public affairs, may find it necessary to speak out and spare not for the benefit of their fellow citizens, and it is this sense of duty which has led us to make this deviation from the usual editorial topics.

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* They have done some *partial* cleaning since this was written!

* We are glad to see that one has been appointed for each ward, during the present week.

The Episcopal Recorder and the Calendar.—We have been considerably entertained with some late articles in the *Episcopal Recorder* and the *Calendar*, touching the General Theological Seminary. The new Editor, who makes up in strong language and bitterness of spirit for all deficiencies in the facts and arguments that may be needed to sustain his position, lately undertook among other things to expound the reasons for the establishment of the new Theological Seminary at Hartford. "The movement in that quarter of the Church, in the matter of Theological education has, too, if we mistake not, been gotten up expressly on the ground of "romanizing tendencies" in the "Institution at New York." And again, "if the High Churchmen of Connecticut, led on by Bishop Brownell, and encouraged by the Calendar, can move in direct opposition to one Institution established by the General Convention, on the ground of "Romanizing," why may not we do the same thing in reference to another, on the ground of what we call "Tractarianism."

This was a very ingenious argument, and to the minds of many readers, might seem a very sufficient *argumentum ad hominem.* Moreover, the writer, at the close, threw in a considerable amount of "soft sawder" in order the more effectually to recommend himself to the Hartford journal. The conductors of that print, however, have received the advances of the Philadelphian somewhat coldly.—The placing the two Seminaries in direct hostility was too venturesome, and we have the following card or declaration in the Calendar, to explain the true position of affairs:—

"The Divinity school at Hartford, was established in opposition to no Theological Seminary in the United States, General or Diocesan. Its establishment is intended to express no opinion whatever, as to the doctrines taught, or the mode of instruction employed in any such Seminary. Candidates in the Diocese are, and will be allowed to study at the General Seminary, if they choose. It is established simply with a view to meet the wants of The Diocese and the Church, by aiding in educating the ministry. So far as it does its work faithfully, whether for the Diocese or the Church, it will doubtless be sustained. Beyond that, it neither will deserve, nor does it seek, support or patronage."

The funniest part of the affair is the coloring which the Calendar gives to its attack on the Seminary in 1849, and the special pleading it employs to define its position. There is an attempt at the exhibition of self-complacency, which appears to us rather mournful and shows a mind ill at ease, but desirous to put a good face on sundry unfortunate actions. We are not going to bandy terms of reproach or enter into a lengthened argument as to whom the terms "rash and inconsiderate assailants" might best be applied. If we were inclined, we might make out a pretty good case to show that it was eminently deserved by certain unscrupulous attacks on the professors and students of the Seminary, the exhibition of gross conceit and ignorance in the Board of Trustees, false accusations against some of its most respected members, and consummate effrontery in adhering to the charges, when utterly exploded. But happily we are spared all this.

The attacks made about that time on the Seminary, from different quarters, and the persevering efforts continued for several years against the rights of this Diocese, have so signally and utterly failed, that we feel much satisfaction in looking back on the course of events. If the noisy artillery of Ridgley & Co., never does more mischief than this, we can afford to laugh at the impotent manifestations of their malice and wrath.

Confession.—The Editor of the "Protestant Churchman" in his last number, says: "It is now confessed that the "article" entitled "the Dark Days of the Church," was from the pen of the editor himself." Dr. Anthon thus apologises for his own blunder. Without any other authority than his own impertinent conjecture, he first attributed it to our predecessor in office, and when corrected, he pretends there had been some mystery or concealment about the authorship. We would remind Dr. Anthon, who is notoriously the *primum mobile* of that low Church journal, that we have never shrunk from avowing ourselves the editor of the "*Church-*

man" since we assumed the chair, and have always borne our name at the head of the first page. He on the contrary, *has always done his work in secret;* and when called on as he has been, to correct his misrepresentations, has shrunk from avowing his official character, and left his publisher to assume the responsibility! He ought to mend his course before he sneers at the pretended confessions of others.

Unchristian feelings are always deplorable, and we are sorry to see that a writer in our Protestant namesake objects to the meek and pious communication of *Senex*, which was published in our paper of June 26th, and violently denounces the idea of praying for our suffering Diocesan, or indulging the hope that the goodness of God may yet turn his darkness into light. This is very sad, and we recommend *Juvenis*, when next he prays "Forgive us our trespasses as we forgive those who trespass against us," to pause and consider whether he wishes God to take him at his word.

Foreign Intelligence.

We have received a week's later files by the arrival of the *Canada* at Boston, and the *Arctic* at New York.

The slight collision between the *corps Legislatif* and the President, has resulted in the success of the former, since the items objected to have been withdrawn. Leave was granted on motion, to certain members in opposition, to *print* their speeches, but notice was subsequently given by the Government that they must not be *published*. Under this notice the *printing* would be of little use. The President adjourned the Assembly on the 28th of June, after a speech in which he thanked them for their loyal co-operation, and congratulated the country on the enjoyment of peace and freedom. He concluded thus: "There exists in France a government animated with the faith and the love of good, which reposes on the people the source of all power, on the army the source of all force, and on religion the source of all justice." The speech was received with loud cries of *Vive le President.*

It is rumored that some important modifications are to be made in the decree for the confiscation of the Orleans property.

It is said that an unsuccessful attempt was made to assassinate the Emperor of Austria, and that the would-be assassin blew out his own brains.—The Emperor is making a triumphant progress through Hungary, and is enthusiastically received by the the people.

The case of the Queen vs. Newman, for a libel on Dr. Achilli, was held before Justice Campbell in the Queen's Bench, on Monday, Tuesday and Wednesday, the 21, 22, and 23 of June, with a great array of counsel. The defendant put in a special plea containing 23 averments of divers immoralities. A number of witnesses were adduced, Italian and English, who swore distinctly to immoral acts. Doctor Achilli, however, being examined for the Crown, positively denied them all.—The Chief Justice summed up, and the Jury found against the defendant on all the averments except the 19th (that the Inquisition had suspended Achilli). The details were very disgusting; and the morality of both the Church of Rome and Dr. Achilli appears obnoxious to impeachment. Lord Campbell's ultra-Protestant vivacity led him into some freaks unbecoming a judge, and inconsistent with the dignity of the high court over which he presides. Loud cheers were given at the close of the verdict, which he, contrary to all precedent, made no attempt to check. It must be remembered that to *read* and *hear* evidence is a very different thing, and much depends on the *manner* of the witness before the jury. We have given a severe criticism from the *Times* on the 4th page, which seems to us after a cursory examination of the trial, just and well founded. At the same time it is but fair to say that other journals take a more favorable view of the verdict.

The Rev. John E. Gladstone, who was inhibited from preaching in the Diocese of London, informs the Bishop of London that he has become a Dissenter, and has accepted the charge of the "Free Episcopal Church of St. Mary's, Torquay," which Mr. Hugh Kelly formerly had. This schismatical and rebellious act will probably expose Mr. Gladstone to further proceedings. The laws of the Church must be vindicated, even should it result in the deposition and excommunication of this unhappy individual.

The Jubilee.—On the first page will be found the promised account of the meeting held to receive the American Bishops. We here give an account from the *Evening Journal*, of the services on the evening of the 15th, at St. James' Piccadilly, and on the 16th at St. Paul's.

In the evening a sermon was preached at St. James' church, Piccadilly, by the Right Rev. Dr. DeLancey, Bishop of Western New York, the text being taken from Malachi, second chapter and third verse. The chief subject of his discourse was the applicability of the language of ancient prophecy, and especially that of the text, to the ultimate diffusion and final triumph of the religion of Christ. It was not to be expected that he should urge any new views on missionary efforts for the conversion of the heathen. He was there among them, with his brother of Michigan, to express his heartfelt sympathy with the noble society, and those who labored to promote its success, and make the extension of the Gospel co-extensive with the limits of the earth. He dwelt on the words of the text as intended to indicate the unlimited diffusion of the knowledge of God. The conviction of this great truth was often derided as fanatical and visionary, even by those whose faith and sense of duty could not, in other respects, be called in question; and it was true that the obstacles to this universal religious development seemed almost insurmountable, when even nominal Christianity occupied only a small portion of the globe. Yet, though their hopes might seem chimerical, they rested their expectations on the Rock of Truth, in humble reliance on the divine veracity and power. To effect God's purposes human agency was the means employed, and hence the necessity and appointment of a permanent ministry. After referring to the various gifts possessed by different individuals, each calculated to promote this great work, the Rev. prelate said there was no man on whom the obligation did not rest, to spread the same knowledge of divine truth that was experienced by himself, and who was not bound to contribute to that end in proportion to his means. He remarked that the land he came from had supplied ample evidence of the gradual accomplishment of the prediction contained in the text; for where savage idolatry once prevailed, the name of God was magnified by a thousand tongues, and a striking attestation was thus afforded of the words of the prophecy. He impressed upon his hearers, in conclusion, the duty of self-examination, lest they should be guilty of impiety and ingratitude, not precisely of the same nature, but similar in spirit, as those charged by the prophet against the Jews.

A collection on behalf of the Jubilee Fund was made at the close of the service.

The one hundred and fifty-first anniversary, or close of the third jubilee year, of the Society for the Propagation of the Gospel in Foreign Parts, was yesterday commemorated by divine service at St. Paul's Cathedral, before the Right Honorable the Lord Mayor, a large number of the prelates of the Church, and an exceedingly numerous and highly attentive congregation. The doors of the north and south transept were open for the admission of persons possessing tickets; those without tickets were admitted at half past three o'clock. Shortly after three o'clock the Lord Mayor, preceded by the mace-bearer, sword-bearer, and other civic dignitaries, arrived at the west entrance, and proceeding through the nave, was conducted to the place usually set apart for him. A large number of prelates, wearing their canonical robes, shortly after arrived, among whom we noticed the Archbishop of Canterbury, the Bishops of London, Winchester, Rochester, Ripon, Salisbury, Oxford, Bangor, Carlisle, Ely, Chichester, Lichfield, St. Asaph, Llandaff, Moray and Ross, Edinburgh, Glasgow, Argyle, with Bishops Carr, DeLancey, M'Coskry, and Bishop Designate Boones. The seats round the altar were occupied by clergymen. Full cathedral service was performed by the choir of St. Paul's, assisted by the choirs of Westminster and St. George's Chapel, Windsor. The whole of the musical arrangements were under the direction of Dr Elvey, of St. George's Chapel Royal; and the anthems, "Hosanna to the Son of David" (Gibbons), given after the third collect, and "How beautiful are the feet of them that preach the gospel" (Handel), were most effectually given, Mr Goss presiding at the organ with his usual ability. The lessons were read by the Rev Canon W. T. Hall; the sermon was eloquently and fervently preached by the Right Rev the Bishop of Michigan.

The text selected by the Right Rev Prelate was taken from St. Matthew, Chapt. xxiii, verse 8, "And all ye are brethren." In commencing his discourse the Right Reverend preacher stated that, notwithstanding the clear statement of Holy Writ, that "God had made one blood of all nations of men," there were not wanting philosophical men of a speculative character who had attempted to show that all members of the human race were not brethren. Sin had brought strife and contention, and with it unhappiness and misery, into the human family, and made its various members enemies to each other, instead of friends and brethren. But, God be praised! a plan had been devised by his Son, which would effectually remove from the human race the effects of sin, and bring all together into one family, with one head, Christ Jesus. This family was the Church of the living God, and it became a matter of important inquiry how we might obtain admittance into the family, and what were the consequences which would flow to us from our adoption into it. Under the first inquiry, the Right Reverend Prelate stated that the only door of entrance was Christ himself, and the rite of admission was Holy baptism. The distinct and emphatic, and uncompromising way in which the Bishop announced, in all its completeness and extent, the doctrine of baptismal regeneration, and the evident intention which he displayed to make himself clearly understood on this point, created a deep and marked impression on the congregation. Every person who received this rite was, he said, made a new creature, or, in the words of the Catechism, "a child of God and an inheritor of the Kingdom of Heaven." No previous qualification was necessary in order to obtain the privilege of baptism. All were invited to enter into the family of God, and the only condition prescribed in order to a full participation of the privileges of membership of the family was personal holiness, "without which no man could see the Lord." This relation, once established, would always continue to exist—the prodigal was still a son, even in the midst of his wildest excess and greatest depravity. Hence arose the necessity of a continual confession of sin, and a return, as the penitent prodigal, to the bosom of the Great Head of the family; for although there could be no second regeneration or new birth, any more than there could be a second birth into this world, still there might be many renewals or conversions. One of the consequences of this new relation was that, being made brethren by our love of God, we should then not fail to love one another.—This love was one which, sprung from a pure heart, would seek only the welfare of others; it was that love which kindly beareth all things, hopeth all things, and believeth all things; it was a love which would survive when everything earthly had faded away—when faith should be lost in sight, and hope in the full enjoyment of eternal happiness. This love was, moreover, not confined to the narrow limits of family or country, but reached to the furtherest extremities of the world; it sought to bring into one great family the whole of the children of men, and to unite all the nations of the earth into one great kingdom of our God and of his Christ.—It would, in short, compel us to devote our whole lives to the service of our Great Master, the adorable Son of God. They met together, upon that occasion as brethren of Christ; they had come from almost every part of the earth to mingle their joy together for what had already been accomplished in extending the family of God upon earth. There had never been such a union of the different portions of Christ's family, since the period of the Reformation, as that which he now witnessed. It gave some slight idea of the communion of saints, and shadowed forth the glorious anticipation of that day when the Church of the living God from among all nations should be united together in one common Christian brotherhood. This was the Jerusalem to which, as in times of old, they came up from all nations to make their reports to the Apostles. In America they could not at present keep pace with the demand made upon them for pastors, and places in which but a few years since only the yells of savages were heard now echoed with the sound of prayer and praise. The broad Atlantic could not divide the two churches; their members spoke one common language—one which would, sooner or later, become the most widely spoken language of the world. What prospects were not opening up before our view! We have Oregon, California, and sooner or later we must have Mexico. The Saxon nation must sooner or later possess the whole South American continent. It was our duty to be up and be diligent. Let us not rest satisfied until the sound of the glorious gospel was heard around the Jericho of error and superstition, which, her walls fallen to the earth, would lead to the deliverance of the sons and daughters of God from that spiritual bondage in which they had been so long held. It was only for us to resolve, in the fear of God, and the work would be done. Let us pray, said the Right Rev. Prelate in conclusion, that God in his infinite mercy may enlighten our minds, increase our zeal, and enable us to spend and be spent for the service of our common Lord; and then it will not be too much to hope that, at the next jubilee of the society, hundreds of the successors of the Apostles will meet within these consecrated walls to tell of the glorious works which have been achieved in the name of the Lord.

The Benediction having been pronounced, the Hallelujah chorus was most effectually given by the united choirs.

Dinner at the Mansion House. — The Lord Mayor gave a splendid entertainment to the Prelates and a great number of the other dignitaries of the Church, upon their return from St. Paul's after the sermon to the Society for the Propagation of the Gospel in Foreign Parts. Covers were laid in the Egyptian-hall for 350.

Among the guests were the following: The Archbishop of Canterbury, the Bishop of London, the Bishop of Michigan, the Bishop of Western New York, and Mrs. DeLancey; the Bishop of Bangor, the Bishop of Rochester, the Bishop of Ripon, the Bishop of Salisbury, and Mrs. Denison; Bishop of Worcester, Mrs. and Miss Pepys; Bishop of Chichester, and Mrs. Gilbert; Bishop of Lichfield, and Miss Lonsdale; Bishop of Oxford, Bishop of St. Asaph, Bishop of Sodor and Man, and Lady Auckland; Bishop of Glasgow, Bishop of Moray and Ross, Bishop of Argyll and the Isles, Bishop Carr, Bishop Spencer, the Rev Dr. Van Ingen, the Rev Dr. Wainwright, and the Rev Walter Ayrault.

Oxford.—At the Grand Commemoration on Wednesday, June 23, the degree of Doctor of Civil Law was conferred on the Rt. Rev. the Bishops of Michigan and Western New York, and on the Rev. Dr. Wainwright.

On Monday the interesting ceremony of presenting a gold salver to the American Church, by a body of members of the University, took place at Exeter College. Among the company present were the Bishops of London, Exeter, Chichester, Oxford, and Argyle and the Isles, and a large muster of noblemen and gentlemen. The address of presentation was read by Dr. Jacobson, and the gift acknowledged in terms of profound sympathy by the Bishops of Michigan and Western New York. The company afterwards sat down to luncheon in the College Hall, when a number of toasts were given and speeches delivered by the Sub-Rector, Professor Sewell, who presided in the absence of Dr. Richards through indisposition, and by the Prelates and other guests.—*John Bull.*

We shall give the proceedings more at length in our next, as they will doubtless be acceptable to our readers.

Parliament was to be prorogued on the 1st of July, and a proclamation for the dissolution would immediately follow.

Mr. Horsman had given notice of the abandonment of his attempt to appoint a Committee.

Gorhamism.—The *Liverpool Standard* states that the Bishop of London has refused to admit as a candidate for the ministry, a gentleman who had received a nomination from the Rev. T. Dale, Vicar of St. Pancras, on the ground of his agreement with the views of Mr. Gorham on the subject of Baptism.—*John Bull.*

Meeting of the National Society.—We have heard from authority, which we believe to be authentic, that the numbers of the votes given for the respective candidates for the committee of the National Society show, to an extent which is beyond the moral courage of the Girdlestone-Pakington clique to deny, the strength of the Church party. While Sir W. Page Wood, who alone stood upon the lists of both parties, numbered more than 1,000 votes, those given for Canon Wordsworth, Mr. Mathison, and Lord Romney were respectively between 600 and 700, while their opponents did not number more than a round 350. This fact is the more pregnant as Mr. Girdlestone is understood to have boasted that his side numbered 800 strong—all "sure votes."—*London Evening Journal.*

New Publications.

The North British Review for May, has been re-published by Messrs. L. Scott & Co. Contents: 1. *Prospects of British Statesmanship and Policy*—Remarkable for the very meagre list given of British statesmen, at all distinguished at the present day. Not more than twelve or fifteen are enumerated among all parties, having any pretensions to talent or ability; and many of these are advanced in life, and must, in the course of events, soon pass from the scene of action. 2. *Phrenology; its Place and Relations*—is a keen examination of a work of Mr. Coombe,—and castigates severely, but justly, its pretensions, materialism and shallow philosophy. 3. *Village Life in England* has some startling statements on the profligacy of the lower orders, and some good suggestions for its amelioration. The reviewer laments the activity of "Tractarian" writers, among whom, Miss Sewell, and others of like stamp are named; and his censure is, undoubtedly, their highest commendation. 4. *Romanism and European Civilization*—A review of Balmez's book, in which the fallacy of the writer in confounding Catholicity and Romanism is clearly pointed out. Whatever Christianity has done, he claims for the latter. The reviewer candidly acknowledges the good done by the Church of Rome during the dark and middle ages. 5. *Life and Chemistry*—Some sound remarks on the province of organic chemistry, so called. 6. *King Alfred*—an interesting sketch of his life and character, according to the new light shed on them by Dr. Paull, a German writer. His work is highly commended. 7. *Binocular Vision and the Stereoscope*—an elaborate and instructive article on this curious and ingenious instrument. 8. *Memoirs of Dr. Chalmers.*—This is chiefly devoted to the disruption in the Scottish Kirk. The writer takes the side of Dr. Chalmers, and takes much time and pains to prove he was right, and the Courts of Law wrong. We would remark that in the Scotch establishment, which derives all its authority from acts of Parliament and the Treaty of Union, Courts of Law can alone pronounce authoritatively on the legal effects of those statutes, and when judicially expounded they must be obeyed.

Legends of Love and Chivalry; or *The Knights of England, France and Scotland*, by W. H. Herbert, has been published in a handsome volume by Redfield. Various incidents in the history of those countries are ably treated, with life-like delineations of the manners and customs of the times. The Battle of Hastings is vividly described, as are the rebellion of the Jacquerie, the death of Darnley, and other striking events. The book we have found eminently pleasant reading in these hot days.

The Church Review for July (G. B. Basset, New Haven; Stanford & Swords, New York;) has appeared. The articles are 1. Cousin's History of Modern Philosophy—The review is candid and discriminating, doing justice to the good features of M. Cousin's writings, but exposing the pretentious character and inadequacy of Eclecticism, and warning against its dangerous tendencies. 2. *Shimeall's Romanism of Evangelical Low Churchism* is sharply dealt with, and some of his errors in reference to the Fathers, set forth. 3. *Parties in the Church.*—The writer proposes the formation of a *tertium quid* to get rid of the present two. The first feature of the new one is adhesion to all that is *essential* in the Primitive and Catholic organization of the Church, but who is to determine this we are not informed. The other articles of union are equally definite. 4. *The Place of Departed Spirits* is a judicious exposition of the doctrine, with scriptural proofs in favor of the writer's view. 5. *Notes of the Church*—endeavors to demonstrate that the present title assumed by the Church in America is a very satisfactory one. 6. Popery and the United States; an examination of Archbishop Hughes' letter. 7. Continuation of Humphrey's History of the Propagation Society. Book Notices; Ecclesiastical Intelligence, &c., &c.

The Bibliotheca Sacra for July has been received. Its contents: 1. Conclusion of Prof. Stuart's *Observations on St. Matt.* xxiv. 29, 31. 2. *The Platonic Dialogue, Theaetetus*, with a translation of the Episodal Sketch of *the Worldling and the Philosopher*, by Prof. T. Lewis. His efforts to diffuse an increased knowledge and love of the works of the Grecian philosopher are highly commendable. 3. *Life of Zuingli*, by Prof. Robbins, concluded. 4. *Classical Studies*, by Prof. Calvin Pease—a spirited and judicious advocacy of their importance and benefit. 5. The *Castes of Ancient Egypt*, translated from the French. 6. *The Conservative Element* in Christianity. 7. *The System of the Jewish Cabbalah*, gives some curious details. 8. *Prolegomena* to Tischendorf's Septuagint. This new edition follows the Vatican, and the critical remarks are valuable. 9. *Messianic Prophecies.* 10. *Notices of New Publications.*—That on Tischendorf's Greek Testament especially merits a perusal. 11. Theological and Literary Intelligence. 12. Obituary Notice of Prof. Edwards, one of the most prominent editors of this able periodical. We do not think this number is as correctly printed as usual. Some of the proper names are sadly misspelt.

A Classical Manual for Schools, by James S. Baird, Assistant in King's School, Gloucester. Lea & Blanchard, Phil., 1852. This little work forms one of the classical series of School books by Messrs. Schmitz & Zumpt, now in course of republication, and is a very useful and unpretending compendium for those entering on the study of the ancient classics. It is divided under the heads of Geography, Mythology, Antiquities, and Chronology, and gives a good bird's eye view of the leading information required under each. The lists of classical authors and the chronological tables are very convenient for reference. Good indexes are added. We see that the paper is much whiter and better than the preceding volume. We hope this improvement will be continued.

Messrs. Harper have issued two more volumes of Marco Paul's Travels, viz.: in Vermont and Maine. We doubt not, many a youthful reader has thanked Mr. Abbott for the nice little volumes we have already noticed, and we can assure them that these are equally as entertaining and instructive. They have also reprinted the 19th number of *Mayhew's* London Labor and London Poor, which relates chiefly to chimney sweepers, and gives some heart-rending accounts of the cruelty formerly practiced, and the dangers to life and limb to which they were exposed. We would fain hope that such atrocities as here depicted, are no longer practiced.

We have received *The Evergreen*, the *Christian Parlor Magazine*, and the *Spirit of Missions* for July, which are as well edited and interesting as usual.

Diocesan Intelligence.

For the Churchman.

New York.—*Episcopal Services at Granville.*—On Thursday last, July 8th, the Bishop of New Hampshire visited the Parish of Granville, Washington county, in this Diocese, for the purpose of consecrating the Church, and of administering the rite of confirmation. At the appointed hour, the Bishop, eight presbyters, in their surplices, and the vestry of the parish, entered the Church and went up its aisle, repeating the appointed psalms. The Wardens presented the instrument of donation; it was read by the Rev. Mr. Williams, the Rector, and the remainder of the consecration service was then said by the Bishop, the Rev. Mr. Cady, of West Troy, reading the sentence of consecration.

Morning Prayer was next said to the Lessons by the Rev Mr Phelps, of Whitehall; the Rev Mr Davenport, of Albany, read the Lessons; and the Rev Mr Bostwick, of Fort Edward, said the rest of Morning Prayer. The Ante-Communion service was read by the Bishop, the Rev Dr Hicks, of Rutland, Vt., reading the Epistle. The sermon was preached by the Rev Dr Van Kleeck, of Troy, and was a highly appropriate and able discourse. The text was Ps. 26: 8, *Lord, I have loved the habitation of Thy House, and the place where Thine honor dwelleth.* The preacher first set forth the character of the consecrated edifice as a sacred home and the gracious dwelling-place of God, and the consequent reverence and affection which the devout believer bears towards it; and then inculcated with much point and force, the duties of a regular attendance upon the services of the Sanctuary, and of a sincere and hearty use of the means of grace provided in Public Worship and the Administration of the Sacraments.

After the sermon the Bishop confirmed ten persons, to whom he delivered an impressive address.

The Offertory was then taken up, the proceeds of which are to be applied to the purchase of a silver communion plate. The administration of the Holy Communion to about eighty communicants, not including the clergy, closed the interesting and solemn services of the day.

Besides the presbyters above mentioned, there were also present the Rev Mr Hawkins, of Glen's Falls, and the Rev Messrs Hopson and Bailey of the Diocese of Vermont.

The Music at the above occasion was of a very superior character, and reflected great credit upon the choir of the parish. It was simple, ecclesiastical, and admirably executed: the *Te Deum* and *Trisagium* particularly, were very finely sung. The Church thus consecrated to the service of Almighty God is the second edifice for Public Worship erected by the Parish of Granville. The first was built in the year 1815, when the Rev Mr Jewett was Rector; but on account of the inconvenience of its location, and the unfitness of its construction and arrangement for the proper celebration of Divine Service, the vestry about two years since resolved to erect a new Church in a more central position, and of a more church-like character.—This they have succeeded in doing; and in their present edifice they have for its size and cost, one of the most beautiful and commodious churches that have been as yet erected in this country. It was designed by Mr Wills, of New York; is built of wood, and cost, including the carpet, lamps, and the lot (for which $250 were paid), the sum of four thousand six hundred dollars. The Nave is 60 feet in length and 25 in width, and the Chancel is 20 feet deep and 18 wide. The east window is a triple lancet, with several sacred monograms and symbols in it; the next window is a wheel with tracery, and the windows in the nave are simple lancets. The roof is open, of pine, and oiled; the altar, the Bishop's Chair, the sedilia, chancel rail, stalls, lectern, pulpit, and benches are made of oak, The first of dark stone, with an oak cover, was designed by Mr Priest, of Brooklyn; is 3 feet 4 inches high, and the diameter of its bowl is 2 feet 4 inches. It was given by a gentleman belonging to the parish, and was bestowed (as an inscription around its base informs the reader) as "A Thank-offering for the Life of a Wife." The entrance to the Church is by one large door in its West End: a small bell-turret crowns the western gable; and the exterior of the building is painted a rich cream color. C.

Massachusetts.—*Confirmation.*—The Bishop of this Diocese preached in St. Luke's Church, Chelsea, on the afternoon of Sunday, 4th inst., to a large and attentive congregation, and confirmed five persons.—*Christian Witness.*

Rhode Island.—*Ordination.*—On Thursday, July 1st. in Grace Church, Providence, Edward Livingston Drown, William Hammond Mills, and Edward Powars Gray were admitted to the Holy Order of Deacons, by the Right Rev. Bishop Henshaw.

Morning Prayer was said by the Rev. Dr. Crocker, assisted by Rev. Daniel Henshaw. The Ordination Sermon was preached by Rev. Henry Waterman. The candidates were presented by Rev. Geo. Taft. The Bishop administered the Holy Communion to the clergy, and was assisted in the distribution of the elements to the Laity by the Rev. Messrs. Hathaway and Fairbairn, and by the newly ordained Deacons.

The Rev. Messrs. Eames and Chevers, of R. I., Reed, of New York, Porter, of Massachusetts, and Simmons, of South Carolina, were also present.—*Christian Witness.*

Connecticut.—*Summary of Parochial Reports.*—Families, 7,588; Baptisms, infants, 757, adults, 229, total, 986; Confirmed, 672; Communicants, added, 561, present number, 5,407; Marriages, 385; Burials, 900; Sunday School teachers, 855, pupils, 4,978; Contributions to Church objects, $22,303 57.

We return our thanks to the Secretary of the Convention for a copy of the last Journal. It forms a handsome pamphlet of 100 pages, well printed, and appeared (we believe) in two weeks after the adjournment.

Maryland.—Bishop Henshaw, at the request of Bishop Whittingham, will perform Episcopal offices in this diocese during a portion of the summer.—He was to commence by consecrating St. George's church, Hartford, Co., on the 8th inst. The Church at large will be happy to learn that Bishop W. expects to be able to resume his duties in two or three months.—*Banner.*

Maryland.—A correspondent of the Western Episcopalian, in his account of the late Maryland Convention, gives the following candid and gratifying statistics, as to the actual state of the Church in that diocese. We commend them to the special notice of the Episcopal Recorder, which has always evinced such an affectionate interest in its affairs, and so serious a concern with respect to Bishop Whittingham's administration. It would be edifying to be able to compare such stubborn facts with a like tabular view of the condition of some other dioceses; e. g., Ohio and Virginia.

"You will see that the Church is still extending itself. I believe that the number of clergy and communicants is now greater in proportion to the population of Maryland than at any former period. Facts indeed show this. In 1792, at the beginning of Bishop Clagett's Episcopacy, the number of parishes was 47, and ministers in parishes 35; making the clergy 1 to 9,257; in 1816, at the beginning of Bishop Kemp's charge of the diocese, 61 parishes and congregations, and 38 ministers in them. The communicants were 2,233. The proportion of the clergy to the population was 1 to about 10,000; in 1830, the beginning of Bishop Stone's Episcopate, 68 parishes and 68 parochial ministers—communicants 2,600. The proportion of clergy to the population about 1 to 7,880. In 1840, when Bishop Whittingham was elected, parishes 75, parochial clergy 61, and communicants 4,670—the proportion of the clergy to the population 1 to about 7,700.—In 1851 parishes 107, parochial clergy 90, communities 7,451; giving one clergyman to 7,290 population. From 1792 to 1841 the population did not quite double. The communicants nearly quadrupled. The parishes more than doubled, and the clergy more than trebled. If these statements are not perfectly accurate, they are certainly very nearly so."

"*On the whole,* I still cling to the hope that a better spirit is gaining ground in Maryland amidst all its discordances and jars. I believe it is true of many that they feel thankful for the privilege of preaching the gospel in the church which they so much love, and are desirous to withdraw from whatever in church agitations there may be that shall divert them from so doing—and among such there is evidently a closer drawing together for mutual encouragement and help."—*Banner.*

South Carolina—*Tribute of Respect to the Memory of Bishop Gadsden.*—At a meeting of the Clergy of the Protestant Episcopal Church, now in the city, held yesterday morning, the Rt. Rev. Francis Huger Rutledge, D. D., Bishop of the Diocese of Florida, was called to the chair, and the Rev Edward Phillips appointed Secretary. The following preamble and resolutions, reported by a committee, were adopted:

We have assembled to mourn for the dead; to unite in an expression of sorrow which the death of a beloved Father in God has awakened in our hearts. It has pleased Almighty God, in His wise providence, to remove from the scene of his earthly toils our venerable Bishop who, for twelve years, labored faithfully, and zealously in the discharge of the duties of the high office to which he had been called; and we desire humbly to recognize in this solemn dispensation, the infinite wisdom and unbounded tenderness and love of Him who walks in the midst of His Church, guiding and directing all things by His providence and grace.

A good man, a faithful Pastor, a holy Bishop, has finished his earthly course, and gone, we trust, to his rest. We mourn not for him, for we doubt not that as to him "to live was Christ," so "to die was gain." He rests from his labors, "and his works do follow him."

Bishop Gadsden was born on the 25th November, 1785, and was, therefore, when he fell asleep in Jesus, within one day of being sixty-six years and seven months old. Ordained Deacon on the 25th of July, 1807, he had been forty-four years and eleven months in the ministry of the Church. Forty-two years and two months, had been in the Priesthood;* and twelve years and three days in the Episcopate.† Forty-two years and six months had been connected with St. Philip's church in this city, of which he had been rector nearly thirty-eight years.‡

When an individual has been successful in life, we naturally inquire to what his success is to be attributed. In the case of our departed Father, the question is easily answered. He was faithful and zealous in the discharge of his duties, and his trust was not in himself, but in the Lord his Creator, Redeemer and Sanctifier. With the simplicity and honesty of an Israelite without guile, he gave himself to the work assigned him by the Great Head of the Church. No man ever seemed more fully to realize that self-denial was of the essence of the Christian life; and his forgetfulness of self in every station which he occupied was a grace which shone brightly in his character, and marked him a follower of Him who "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men."

His humility was seen of all men, even those who knew him the least intimately; and well became a successor of those holy men who had been with the meek and lowly Saviour through all His earthly ministry, and had learned from Him that the greatest among His followers must be the servant of all. Even his infirmities gave to these graces of his character a prominence which they would not otherwise have passed. He was, too, a man of prayer; and whether in the house of God, or in the retirement of home, or in the distraction of often journeyings, he seemed never to forget that he must continue instant in prayer. Of God's blessed Word he was a diligent student, and when his many cares and active labors of the Episcopate drew him from those studies to which his early life had been devoted, he still considered it among his first duties and highest privileges to seek constant counsel of God in the teachings of His written Word.

Of his faithfulness as a Pastor, many souls will testify in the eternal day; and the poor especially, whom he assiduously visited, and to whose wants, both temporal and spiritual, he was ever ready to minister, will rise up and call him blessed.

Of this devotion to the duties of the Bishopric, we, his Clergy, would now bear our willing testimony; and in offering that testimony, would also express our deep sorrow for the bereavement which we have sustained: Therefore—

Resolved, That whilst in the death of our Bishop we recognise an all-wise and all-merciful dispensation, we cannot but feel that the chastening is "grievous." We bow in humble submission, to our Heavenly Father's will; but it is with hearts filled with sorrow to ourselves and for the Church, over which the Holy Ghost had made him an overseer.

Resolved, That in evidence of our sorrow, we will wear the usual badge of mourning for the dead for the space of one year.

Resolved, That we will attend his funeral as those who, next to his immediate family, mourn most deeply his loss.

Resolved, That the Rt. Rev. the Bishop of Florida be respectfully requested to officiate, with the consent and assistance of the surviving Minister of St. Philip's, in the solemn services of the Bishop's funeral.

Resolved, That the Chairman of this meeting be requested to express to the family of our Bishop, and to the Ministry and Vestry of St. Philip's Church, our deep sympathy in their bereavement and sorrow.

Resolved, That the Preamble and the following Resolutions be published in the papers of this city and Columbia, and in the Gospel Messenger.

FRANCIS H. RUTLEDGE, Chairman.
E. Phillips, Secretary.
Charleston, S. C., June 25, 1852.

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*He was ordained Priest by Bishop Madison, of Virginia, April 1810.

†Consecrated in Trinity Church, Boston, June 21st, 1840.

‡He was elected Assistant Minister of St. Philip's Church, December, 21, 1819, and Rector July 17, 1814.—He had been for six years, from January, 1804, to February, 1810, Minister of St. John's, Berkley.

Notices.

DIOCESE OF NEW YORK.

The Rt. Rev. Carlton Chase, D. D., Bishop of New Hampshire, is expected to administer Confirmation in the parishes of Westchester, Putnam, Rockland, and Orange counties, (except such as have been recently visited,) in the month of September, of which the usual notice will be given to the Rectors, in due season. There will be an Ordination at the Ember Season in September, in the city of New York.

The Corner Stone of the new church edifice now being erected for the Protestant Episcopal Church of the Messiah in Adelphi st., between DeKalb and Myrtle avenues, Brooklyn, will be laid (D. V.) on Monday, the 19th inst, at 5 o'clock, P. M. The Rev. Dr. Tyng will deliver the address. The Clergy and citizens generally are invited to attend.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A regular meeting of the above Society, will be held at 59 Bond street, on Thursday evening the 16th instant, at 8 o'clock.

James Pott, Rec. Sec.
July 7th, 1852.

Acknowledgments.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 8 inst.

The Church Missionary Society of Minnesota, to constitute Rev John Austin Merrick a life member, 10; Ch of St James the Less, Scarsdale, Rev Wm W Olssen, rector, 5:—15.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 15, 1852. 20 John street.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of June 8.

Per King and Baird: Rev J R Keech, 7 50; ladies miss soc St Johns, Portsmouth, N H, 25; T H, for domestic miss, 15; thro' J Levy R A in Mo, Prince George Co, Queen Anns, half 11; St Matthews, half 10 95; Zion, half 7 45; do, 6; Severn Pa, St Stephens, half 5; 40 40. M for Bishop Kemper's Mission, 5; Trinity, Van Buren, Ark, 5 72; Fayetteville, 5 60; Christ, Lexington, Mo, 3 50; F. Zanesville, Ohio, half 5; St Pauls, Greenboro, Ala, 26 77; Trinity, New Haven Ct, 73. Thro' J F Wilson, treas diocese of Delaware: Contributions of that diocese, 100; ofgs of St Pauls, Sing Sing, New York, 1; St Georges, Astoria, L I, 26 53; a communicant of Christ, Philadelphia, by the hands of the rector, 750; St Georges Fredericksburgh, Va, half 12 50; St Anns, Brooklyn, 423 25; and (collection at mo miss meeting, 31 25; and S S No 1 45 50 for Bishop Chase of Illinois) St Thomas, Dover, N H, 6; St Jarvis, Fairhaven, Ct, for Bishop Kemper's jurisdiction, half for Minnesota and half for Wisconsin, 10; St Peters S S for the West, 5 20. Total 1541 77.

THOMAS N. STANFORD, Treas.,
June 22, 1852. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 8th inst.

Ch of St James the Less, Scarsdale, Rev Wm W Olssen, rector, 15; John Randall, a subscriber, 2:—17

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, July 15, 1852. 20 John street.

Advertisements.

LITTELL'S LIVING AGE, No. 427. 12½ cents.

CONTENTS.

1 Anecdotes of Ostriches, *Bentley's Miscellany.*
2 Egerton's Winter Tour in India, *Spectator.*
3 Jerdan's Autobiography, *Chamber's Journal.*
4 King Charles' Post-boy, *Household Words.*
5 Moir's Selected Poems and Life, *Household Words.*
6 Designs against Turkey, *Examiner.*
7 Dundas' Sketches of Brazil, *Spectator.*
8 The Somerset and Overbury Tragedy, *Chambers' Journal.*
9 The Hunchback of Strasbourg, *Chambers' Journal.*
10 Fardorougha, the Miser, *Dublin University Magazine.*
11 Neuralgia, *Chambers' Journal.*

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The attention of the Clergy is especially called to the above. Address, *post paid*, editor of the Churchman.
jy 16-3t$

Prince & Co's Melodeons. The original Prince Melodeon, which has stood the test for years, and proved itself a superior instrument to those of any other make, can be had only of the sole agent, WM. HALL & SON, No. 239 Broadway, (opposite the Park.)
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Parochialia, or the Church, School, and Parish; by John Sandford; numerous plates, designs, &c, 8 vo, 1845.	3 50
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Bampton Lectures, by Dr. Chalmer, 1825. The scheme of Divine Revelation.	2 00
Faber, Rev. George Stanley. The Sacred Calendar of Prophecy. 3 vols, rare.	6 00
Illustrations of the Five Books of Moses; their Prophecy, Poetry, antiquity and Inspiration; by J. Hobart Caunter, D D. 2 vols, superbly printed, 1847.	3 00
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Church Publishing House,
137 Broadway.

SOMETHING FOR THE YOUNG.

The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

Terms—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26-6mo

Christ Church Hall, Pomfret, Conn., Rev. S. K. Miller, A. M., Rector.

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In addition to the usual branches of an English and Classical education, instruction will be given in French and German, without any extra charge. Pupils received at any time.

The present Rector would invite the attention of previous patrons of the school to the following from the Rev. Dr. Park, by whom it has hitherto been most successfully and acceptably conducted.

"Pomfret, Conn., Feb. 25th, 1852.

I have great pleasure in recommending the Rev. Samuel K. Miller, who succeeds to the Rectorship of Christ Church Hall in this town, as a gentleman every way competent, in my opinion, to take charge of the education of youth, both in the family and in the school.

Pomfret, April 3d, 1852. ROSWELL PARK."
May 15, 1852-3m

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9.—tf 67 McDougal st.

Poetry.

For the Churchman.

What shall this Man do?

"What is that to thee? follow thou Me."
Words of our Lord Jesus Christ.

A cross without the Christ, is but
A transverse thing of wood,
Or gold, or paper, or a thought,
To do more harm than good;—
A cross, but not *the* cross, I ween
Like thieves without the Christ between,
Nay! let me rather Popish be,
And bring a crucifix to me!

We read of One who bore a cross,
And trode on Calvary's road,
His weary shoulders ached and writhed
Beneath the heavy load.
Christ's cross he bore,—yet knew Him not,
Save me, my GOD! from such a lot!
O! let me rather Popish be,
A crucifix *might*——tell of Thee.

Lord Jesus Christ! Thy name alone
Is ointment poured around,—
Who know Thee rather than this cross,
Are thirsting for the sound,—
A cross too near may blind man's eyes,
And hide thy perfect sacrifice,
No cross I choose—no cross for me,
Except *the* cross *Thou givest me!*

For various natures, varied paths,
A cross may be a call,
To an high purpose, such as some
Might deem no cross at all,—
Beloved disciples tarry still,
Dispute we not the Master's will,
One out of twelve may live and die,
Nor need such cross in you and I.

Beloved disciple! waves of fire
Might have consumed eleven,
They harmed thee not, and banishment
But sent *thy* soul to Heaven,—
Yet in thy loving heart we know
There lived the Christ, and even so,
Beloved disciples tarry still,
Whose only cross, to do God's will. I. C. H.

Selected Matter

From the London Times, June 26.

It is a great thing, no doubt, that in Protestant England, the principle embodied in the national faith should triumph over its Roman Catholic adversaries; but it is a still greater thing, that justice should be administered with purity and impartiality—that the landmarks of the law should not be transgressed—and that no feelings but those of the calmest and highest morality should sway the decisions or intrude into the proceedings of our courts. We cannot afford to buy controversial success at the price of our reputation for a calm and immaculate administration of justice, or to subvert the rules upon which testimony is received and estimated, to satisfy a predilection or to appease an antipathy.

Time was when, amid the cheers of a brutal multitude, on the faith of the impossible and self-contradictory evidence of Oates, Bedloe, and Dangerfield, English juries consigned innocent men to death, and received from the Judge the shameful commendation that they had acted like good Protestants. Has the lapse of one hunpred and seventy years entirely removed us from those narrow prejudices and cruel partialities which in the days of the Popish plot poisoned the pure fountains of justice, and affixed an indelible stigma on the character of a nation not habitually unfair or inhuman. Will the opinion-educated classes in this country, and of the great European community, ratify the verdict of a jury which absolved Dr. Achilli from every taint and stain, and seemed to aim at placing him on a higher pinnacle of moral purity than even he arrogated to himself.

We do not propose to follow the example of one of our most Protestant contemporaries, who has commenced with a criticism on the evidence of the first witness, and bids fair to reproduce in the cause of religious truth all the loathsome details which have crowded the columns of the press. But thus much we say that Dr. Newman undertook to prove certain acts of incontinence, and produced persons from a vast number of different places to speak to acts ranging over a long period of time, of which, if their statement was believed, they had the most complete knowledge. These witnesses did not break down, were not involved in any material contradiction, and stated nothing in which there was any strong antecedent improbability. Many of them made cotemporary statements of the injuries they had received, and those statements and their consequent investigation were followed on more than one occasion by a change of residence on the part of Dr. Achilli.

In one instance, that of the wife of Coriboni, two respectable witnesses proved that Dr. Achilli was seen in circumstances denoting undue familiarity with a person whom he chose to retain in his service after having been warned that she was a common prostitute, testimony which the Attorney General could find no other way of neutralizing than by suggesting that they had mistaken him for her husband in the broad daylight. Wherever he bent his steps, scandal, either justly or unjustly, seems to have followed him. The police at Naples, and the Inquisition at Rome, the Bishops Courts at Viterbo, and the courts at Corfu—all seem to have had more or less to do with him, and all for the same alleged propensity, and after a short residence in England we find a number of women ready to bring the same charges against him.

Now stopped in a procession at Naples by a clamorous mother, now dogged at Corfu by a jealous tailor, now solemnly remonstrated with by members of his congregation on account of his maid servant, he is the most unfortunate of men if all these charges have been trumped up without substantial foundation. The charges can neither be ascribed to Roman Catholic nor Protestant malignity, for they began when he was of the one religion, and continued when he was of the other. Roman Catholics accused him while he was a Roman Catholic, and Protestants while he was a Protestant, and always of the same thing. He himself declines to attest his chastity by an oath, and thus seems to admit that if the prosecution succeeds, it is because Dr. Newman has selected the wrong instances, not because he has charged an untrue offence.

The sentence of the Inquisition, moreover, solemnly recites under respectable attestation his own confession and submission in Italian, and his conversation with Dr. Bonovia clearly shows how lightly he held the offence of which he was accused. Against these positive statements, these accumulative and corroborative probabilities, and these dangerous admissions, there is nothing to set except the denial of Dr. Achilli, adhered to with steadiness and pertinacity under a long, but not very skillful cross-examination—a denial which amounts to little more than a repetition of the affidavit upon which the criminal information was granted. If no amount of evidence could outweigh Dr. Achilli's denial on oath, the solemn proceedings of the trial were a hollow mockery; and if it could, it is difficult to conceive what testimony the jury could have expected.

Many of the witnesses were poor, but it is among the poor that the profligate seek their victims. They could not be corroborated as to the fact, for that is a matter of secrecy. They were not discredited; they were not broken down; they were simply put aside and disbelieved. The principles upon which this case was decided would put an end to all proof by human testimony.—If we are to require publicity in matters whose very essence is secrecy, virtue in witnesses the very nature of whose confession degrades them, and confessions by the accused of whatever worldly interest binds them to deny, we may shut up our Courts of justice, proclaim impunity for crime, or use ordeals and divinations as a substitute for the investigation we have rejected.

If there is to be no presumption in favor of assertions attested by oath, no public writer can venture, should the public interest—as was admitted in the case of Dr. Newman by the prosecuting counsel—ever so imperiously require it, to make statements, however well founded, criminatory of the character of another. Who can hope to be believed when such a mass of evidence has been flung aside as worthless! We consider that a great blow has been given to the administration of justice in this country, and that Roman Catholics will have henceforth only too good reason for asserting that there is no justice for them in cases tending to arouse the Protestant feelings of judges and juries.

We wish we could conclude our observations on this case without saying anything calculated to imply a censure on the jury or the judge, under whose auspices they have, it seems to us, so signally miscarried. From the time when one of them objected to the exclusion of Dr. Achilli from the Court, and another to the searching and reasonable question as to his general chastity, which he did not find it expedient to answer, till the faltering announcement, preceded and followed by unchecked applause, that the justification was not proved to their satisfaction, there is every reason to think that the case was not viewed by the jury with complete impartiality and absence of sectarian feeling.

Perhaps this was hardly to be expected; but when we are told that Catholic and Protestant have nothing to do with the decision, we should like to ask who believes that if Dr. Achilli had continued a member of the Church of Rome to the present time, and the charges against him had been contained in a speech of the Earl of Shaftesbury, the verdict would have been the same—*minus*, of course, the cheers and the popularity?

We have every respect for the high judicial character and attainments of Lord Campbell, and it is therefore with great regret we find him, in a case of so much delicacy and excitement, drawing attention to the Ecclesiastical Titles act, "thanking God" that "we have no inquisition in this country," and after he had been sufficiently applauded, renewing the remark that it might be applauded again, and assuring the audience, with grotesque solemnity, that by admitting this document he did so without the slightest degree of danger to the Protestant religion of this country—a discovery which was received by the enthusiastic audience with a third round of cheers.

We now take our leave of this painful subject, trusting we may not soon again be called upon to comment on proceedings so indecorous in their nature, so unsatisfactory in their result—so little calculated to increase the respect of the people for the administration of justice, or the estimation by foreign nations of the English name and character.

From the Scottish Ecclesiastical Journal.

Obsolete Words in the Authorized Version of the Bible.

Sir, In a recent number of your Journal, I took occasion to direct attention to a misprint pervading most of the modern editions of the Bible, and which obviously arose from the fact, that the phraseology employed by King James's Translators, having become obsolete, was not understood. I have since noticed another instance of the same kind, which you may, perhaps, consider worth inserting. It occurs in 1 Tim. ii. 9:—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with *broided* hair, or gold, or pearls, or costly array." The correct reading, as exhibited in the standard edition of 1611,* is *broided*, which the translators explain in the margin by the synonymous term *plaited*. The verb *broid*, *broyd*, or *brayd*, has, since our version was made, assumed the form *braid*, the first two forms having become entirely obsolete. By the operation, therefore, of a principle familiar to everyone who has had occasion to compare different stages of the same language, the word *broided*, having no longer any significance in the spoken tongue, was changed into another nearly identical in sound, and which was in every-day use, viz., *broidered*. This, accordingly, is the reading which we find in almost every modern edition or reprint of the Bible. I can myself vouch for most of the editions contained in our Library, including those of Mant, Scott, A. Clarke, Bagster, Benson, Girdlestone, Reeves, Henry, Wilson, Whitby, &c. All the Edinburgh, Cambridge, and Dublin editions, that I have seen, exhibit it. It was so read by Macknight, Cruden, and Hammond. Nor is the error confined to recent editions. All those of the eighteenth century, that I have consulted, have it; as also those published in the latter part of the seventeenth. The earliest edition, so far as I am aware, which contains this false reading is that of Field, Cambridge, 1657. As it is certain that down to A. D. 1634, the correct reading was retained, it is probable that the corruption took place about the commencement of the Commonwealth. We know, indeed, from other sources, that the Bibles printed during that period were reputed to be full of errors.† The careful editors of the recently printed Oxford Bibles have restored the true reading, as also Dr. Hussey, in his edition of the Scriptures. With these exceptions, the error remains, I believe, still stereotyped.

From the fact that the corruption in question originated within so few years subsequent to the date of the Authorized Version, I think we may fairly conclude that the older form, *broid*, was becoming disused at the time the Version was made.‡ It is quite certain, however, that in the preceding century—the sixteenth—it was the ordinary form. Thus, in the text before us, we find the term *broided* employed in the Bibles of Tindale (1534), Coverdale (1535), Cranmer (1538), and in the Geneva Bible (1577). So, also, in the parellel passage, 1 Pet. iii. 3, where our version renders ἐμπλοκῆς τριχῶν by "*plaiting* the hair," the versions just enumerated all translate "*broyded* heare."

I shall add but one example more, from Chaucer, "The Knighte's Tale" (v. 1052):—

> "Hire yellwe here was *broided* in a tresse
> Behind hire back, a yerde long I gesse."

It is, I suppose, almost needless to observe, that the common reading, "broidered," notwithstanding the array of authorities in its favor, is enntirely indefensible. No instance, if the one before us be excepted, of the application of this term to *hair* can be cited in the whole range of English literature. In fact, the meaning of the verb *broid*, or braid, is quite different from that of *broider*, or as it is now generally written, *embroider*—the former means to plait, weave, wreathe, πλέκω, *necto;* the latter to surround with an edge or border, to adorn with needlework, *acu pingere vel facere.*‖

In every other passage of the Bible where the word "broidered" occurs, it is invariably used in the sense which we now attach to *embroidered:* see Ex. xxviii. 4; Ez. xvi. 10, 13, 18; xxvi. 16; xxvii. 7, 16, 24. The word embroider actually occurs, as the equivalent of broider, in the following passages: Ex. xxviii. 39; xxxv. 35; xxxviii. 23.

If, then, the word "broided" in the passage before us must be laid aside as antiquated, let it be replaced by its modern equivalent *braided*, and not by a word which is applied to a wholly different class of objects.

Before concluding these remarks, I may observe that the verse before us, as it appears in the edition of 1611, furnishes another example of a word which has now become entirely obsolete. The word to which I allude is "shamefacedness," which in that edition, and long after, was written shame*fast*nesse. Indeed, I have found this form of the word in some of the editions of the seventeenth century, which exhibit the corrupt reading "broidered," *e. g.*, Field's edition, 1657, and that printed in London by the King's printer, in 1671. The adjective shamefast, with the corresponding substantive, is obviously derived from the Anglo-Saxon *scam-fæst* (*i. e.* shame-fast), modest. The formative *-fæst* was common in Anglo-Saxon as an adjective termination, in the sense of firm, sure, possessed-of; in which sense it is still retained in our word stead*fast*. Its change into *-faced* in the word under consideration is a corruption obviously arising from the effects of shame upon the *face*. The following instances of the use of the word, under the form exhibited in our English Version of 1611, are taken at random from a large number:—

> "Shame*fast* she was in maiden's shame*fast*nesse."—
> Chaucer, "*The Doctor's Tale*," v. 14, 989.
>
> "And next to her sat goodly shame*fast*nesse."—
> Spencer, "*F. Q.*," iv. c. 10.

H. Y.

Trinity College, May 10th.

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* In Todd's edition of Johnson it is erroneously stated, that the authorized text of 1611 has the false reading "broidered."

† In a tract entitled, "The London Printer, his Lamentation," published in 1660, it is said that Bill and Barker (the King's Printers) had contrived to get into their possession, "ever since the 6th of May, 1655, the MS. copy of the late translation of the Holy Bible in English, attested with the hands of the venerable and learned translators of King James's time:" and that having thus secured themselves from instant detection, they published editions filled with "egregious blasphemies and damnable errata."—*Vid.* Harleian Miscellany, vol. iii. p. 280.

‡ I may observe, in confirmation of this, that in the first edition of Fulke's notes on the Rhemish Testament (1601), the word *broided* is employed in the passage before us; whilst in the fourth edition (1633) it is changed into braided.

‖ The words broid and broider seem to have a different etymological origin. We trace the former in the Anglo-Saxon *bred*-an, Dutch *breyd*-an: and the latter in the French *broder*, Spanish *bordar*. The A. S. *bred*-an is probably a contraction of *be-red*-an, the root *red* being connected with *wreath* and *writhe*.

The Queen's College, Birmingham.

[The subject of an increased provision for theological education is attracting great attention in England, and we give the accompanying extract to show what is doing in one quarter, at least.—Ed. Ch.]

In reference to a paragraph in our publication of the 24th ultimo, containing an extract from a letter from the Lord Bishop of the Diocese, in which his lordship states that he "will admit as candidates for holy orders students who have completed the appointed course of preparation in the Theological Department of the Queen's College, in this town," we have been favored with permission to publish some extracts from a letter addressed by the Right Hon. Sidney Herbert, M. P., to the Dean of Salisbury, and printed for private circulation. Speaking of the expense of a University education, Mr. Herbert remarks—"It is hopeless to attempt to bring down the expenses of a University education to the level which would enable the clergy and smaller gentry, merchants, and tradesmen to avail themselves of it for their sons. The wealth of England is brought up at Oxford and Cambridge, and you cannot force down wealth to the practice of poverty by any educational sumptuary laws whatever. It may be true that the strictly educational and necessary expenses—university and collegiate fees, battels, &c.—do not amount to more than £80 per annum, and there is no doubt that many young men, exercising a rigid self-denial, pass through Oxford at a cost not exceeding £120 per annum, but these are exceptional cases—the mass of young men will not be better than the public opinion of their fellows requires them to be The temptations and difficulty are too strong, and you have no right to expect the generality of young men to lead exceptional lives." Again, in speaking of his proposal to establish several colleges for the especial training of clergymen, Mr. Herbert says—"To the parochial clergy this offer of a cheaper and yet liberal education for their children would be practically an indirect enhancement of income—to the candidate for orders, an opportunity, not now possessed, of acquiring some practical knowledge and some special training for the sacred calling he is about to embrace. Educated with the laity, our clergy are not a body isolated from society. There is a strong sympathy between the two arising from their common education; but something more is required for the clergy in addition to that common education—the layman who takes a degree at Oxford is not a learned divine—the clergyman surely ought to have the means of acquiring a little more theology than the 'squire he is to preach to. Again, there are habits, tact, a tone of mind, and a learning besides that of books which a clergyman ought to possess, and for which a special training is necessary. The law requires proof of study, attainment and skill, before the medical practitioner is allowed to deal with the body; but the physician of the soul in England too often begins as an empiric, having had no previous insight into, or practice in, the performance of the duties which, the day after his ordination, he commences, *per saltum*, to perform." On a very important point, on which we published some weighty observations in a former impression, made by Archdeacon Sandford at the Queen's College, namely, the drawing for the supply of the ministry of the Church from all classes of the community, Mr. Herbert observes—"Our vast town populations look upon our Church at something altogether above them—too refined—too aristocratic for their coarser touch, and they take their teaching from those to whom they can go with more confidence for consolation and advice, namely, the dissenting minister, drawn from, understanding the wants, and sympathizing with the feelings of their own class. But might not this population often be drawn to the Church by a representative in its ministry purified by education from the vulgarity, the ignorance, and the fanaticism which disgrace too often the self-educated men of this class? How many men of superior talent and ardent piety, whose undirected zeal leads them now into bitter dissent, might not only be saved to the Church, but be numbered amongst her most useful and efficient defenders. Brought up with, and under the guidance of, our existing clergy, their minds, habits, and intellect would be raised to their standard. Drawn from a class accustomed to more frugal and simple habits, they could be educated and provided for at a cost which would make their maintenance practicable." Mr. Herbert also quotes a striking passage on the same subject from a pamphlet by the Rev. G. A. Selwyn:—"My fervent prayer is that the ministry of the Church may take root downward; that many a rustic mother may feel an honest pride in the profession of her son, and bless the Church which has adopted him into her service. But these must not be Jeroboam's ministers, 'the lowest of the people,' but men who, by their talents and virtues, have proved themselves worthy of a higher station. If sufficient caution be used in selecting ministers from the great body of the people, the Church must be strengthened and cannot be degraded. It seems to be essential to the permanent efficiency of all the higher orders of men, that they should be recruited from time to time by well-chosen reinforcements from the ranks below them."—These extracts are sufficient to show that the plans of the theological education now in course of arrangement at the Queen's College, and which have been so munificently promoted by the Rev. Dr. Warneford, have engaged the attention of many of the most accomplished and best friends of the Church, and that the objects proposed in them have been generally acknowledged to be essential to the highest interests of religion.

We have the gratification to subjoin an extract from a communication of the Archbishop of Canterbury:—"I shall be ready to consider the case of any candidate for orders from Queen's College, Birmingham, who may obtain a nomination in my Diocese."—*Aris's Birmingham Gazette.*

From the Guardian.

Close of the Jubilee.

Twelve months since we recorded with pleasure the interesting ceremonial with which the managers of the Society for the Propagation of the Gospel inaugurated their third Jubilee within the walls of the venerable Abbey, which is associated with so much of the history of this Church and nation. Scarcely a week has passed during the year, in which we have not had occasion to notice gatherings for the same object both at home and abroad, in our old cathedral cities and in remote villages; at New York and at Calcutta; at Borneo and at the Cape of Good Hope, at Sydney and Quebec. And now once more the members of this great corporation, again assembled in the ancient edifice, have met together, with many brethren from a distance, to close this memorable year by renewed thanksgivings to the Great Head of the Church for the blessings which rested on their labors. And if the hearts of English Churchmen were gladdened by the visible intercommunion of the mother and daughter Churches, when an American Bishop, on the 16th of June, 1851, first stood by the side of his English and Scottish and Colonial brethren, assisting in the administration of the holiest office of the Sanctuary, still more had we occasion to rejoice, when, on the 15th of June, 1852, we saw the Bishops of Michigan and Western New York, specially delegated by their brethren in the United States, taking part in those solemn services which have marked the termination of the year. For never certainly since the period of the Reformation has a more goodly multitude been gathered within the walls of the stately and venerable pile. The presence of the seventeen Bishops, and the large assemblage of clergy, the fervid eloquence of the preacher, the thousand communicants who gathered around the altar, formed a sight which none who were present will readily forget. And when we recollect that these days of solemn thanksgiving have been no empty pageant, but that the year has added resources to the extent of £1,000 a week to the treasury of the Society, that the English Church will thereby have been enabled to add three or four new Sees to our Colonial Episcopate, and that the Society will have aided in founding various colleges for the training of a native clergy to minister in foreign lands, we shall at once acknowledge the retrospect of the year brings with it abundant topics for thankfulness, and there was ample cause for the joy which animated the language of the preacher, and thrilled through the hearts of his audience. The ceremonial of yesterday had a peculiar significancy, when we consider that Bishops were there from all quarters of the globe. When Dryden, a hundred and fifty years since, in the bitterness of hostility, said of our Church—

> "To foreign lands no sound of her is come,
> Humbly content to be despised at home—"

He little thought that the Churchmen of that day were laying the foundation of a mighty Society, through whose instrumentality, under Providence, the reformed Church was to extend its ramifications far and wide throughout the world. A century and a half ago, Westminster Abbey could have welcomed none but Prelates from within the borders of the three kingdoms; now we have had, in addition to them the American Church, well and fitly represented by the Bishops of Michigan and Western New York, and our own Bishop of Fredericton; the Asiatic Churches by two Prelates who formerly had charge of the Eastern Dioceses of Madras and Bombay, and, but for the unexpected absence of the Bishop of Cape Town, who, exhausted by the labors of his vast Diocese, was at the last moment compelled to absent himself, a representative of the African Church would have been there also; while invitations to join in the solemnization of the year have gone forth to 107 Bishops in communion with the See of Canterbury.

To-day the venerable Society is entering on a new year, and commencing a new era, which we hope may be productive of even greater results than heretofore. It celebrates its 151st anniversary in the Metropolitan Cathedral of St. Paul, and its members will listen to words of exhortation and encouragement addressed to them by one of our transatlantic guests, whose manly bearing, high energy, and his intrepid assertion of the truth, are calculated to remind his hearers of the vitality of that Church of which he is so distinguished an ornament, and reflect lustre on the mother, to whom she owes her first foundation and her nursing care.

May the Jubilee, which in so many instances has been marked by the happiest results in the cessation of party strife at home, produce also a lasting effect abroad. The intercommunion of the two Churches has united by the ties of religious affection the members of both bodies.—May it be still further blessed by leaving its sanctifying influences of both nations, on those who are without as well as those who are within the pale of the Churches of England and America. May it remind them forcibly of their common origin, their common language, their common laws, their mutual interest, and so cement indissolubly those "æterna fœdera" which we trust may mark the future history of the "ambæ victæ gentes." And as in our own religious gathering we have just united in ascribing, "Glory to God in the Highest," so in our political assemblies, in our commercial affairs, in our social intercourse with each other, may we vie with each other in promoting "Peace on earth and good-will among men."

From the London Evening Journal, June 11.

"Tractarian" Hymns.

To the Editor of the Evening Journal:

Sir—In the report given by one of your contemporaries of the "Anti-Tractarian" meeting held at Store-street the other night, it is stated that Mr. Gordon read two of the hymns used at St. Mary Magdalene, Munster-square. The one to which I desire to call your attention begins thus:—

> "Virgin born! we bow before Thee!
> Blessed was the womb that bore Thee.
> Mary, maid and mother mild,
> Blessed was she in her child.
> Blessed was the breast that fed Thee,
> Blessed was the hand that led Thee,
> Blessed was the parent's eye
> That watch'd Thy slumbering infancy," &c.

Now, sir, the following are the words of a paraphrase on the same verse (St. Luke xi., 27-28), which is to be found in the late Rev. Josiah Pratt's "Selection of 350 Psalms and 600 Hymns," which is used at Trinity Church, Cloudesley-square, Islington, and at many other churches, where it is deemed a mark of semi-Popery to obey all the directions of the Rubric:

> "Virgin born! we bow before Thee!
> Blessed was the womb that bore Thee.
> Mary, mother, meek and mild,
> Blessed was she in her child.
> Blessed was the breast that fed Thee,
> Blessed was the hand that led Thee:
> Blessed was the parent's eye
> Watching o'er Thy infancy.
> Blessed she by all creation,
> Who brought forth the world's salvation.
> Blessed who, for ever blest,
> Love Thee most, and serve Thee best.
> Virgin born! we bow," &c.

Without venturing any comment on the poetical merits of the above paraphrases, I must confess my inability to discover in either of them anything which sanctions the *worship* of the blessed Virgin; but I merely wish to ask of Messrs. Gordon and Gladstone why it is so wrong of the Rev. E. Stuart to use this hymn at St. Mary Magdalene, and why they have not condemned it when used at the Church in Islington, where anything like the choral service is most rigidly prohibited?

I enclose my card, and am, sir, your faithful servant and constant reader,

June 5. A Lover of Fair Play.

[It seems the hymn in question was written by Bishop Heber, and has long been used without objection. This is another proof of the hyper-criticism, ignorance and cant of Pseudo-Evangelicals.—Ed. Ch.]

CHURCH ORGANS.
HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

For Sale—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c, cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.
For terms, &c., apply to S. CAMBRELENG,
May 22—tf 18 Wall st., N. Y.

ESTABLISHED 1810.
JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.
FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th—tf

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.
REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.
California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.
Pliny Freeman, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes M D., Medical Examiners.

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
Mrs. Mary Proal Judson, Principal.
THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.
In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3-tf
Trinity Hall, Utica, Feast of the Annunciation.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.
THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4. 1851 —tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.
Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.
"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.
FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.
THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Summer Session.
THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance;* but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
For further information or entrance, early application should be made to the
tt REV P. L. JAQUES, Rector.

$1,381,008 64.
STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,	$1,192,441 66		
Deduct for losses then unpaid, paid since,	37,500 00		$1,154,941 66
Nett premiums received during the year 1851	$461,506 67		
Interest " " " "	65,172 83		
Total receipts, 1851	$526,679 50		
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28—tf

MOUNT OLIVET CEMETERY.
AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.
Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.
Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.
Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.
THE objects of this society are the care and relief o its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 54 Broad st.
Recording Secretary,
JAMES POTT, 82 Beaver-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.
Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.
The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.
Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 163 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS.—
Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.